A GRAMMAR

OF THE

CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS OF THE MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

BY

MORTIMER SLOPER HOWELL, C.I.E., Hon. LL. D. (Edin.)

Retired Member of H. M's. Indian Civil Service,

And formerly Member of the Asiatic Society of Bengal and Fellow of the Universities of Calcutta and Allahabad.

Published under the Authority of the Government, N.-W. Provinces.

IN AN INTRODUCTION AND FOUR PARTS.

The Introduction: and Part I.—The Noun.

ALLAHABAD:

PRINTED AT THE NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1900.

Price, Rs. 2-8-0 (3s 6*d*).

NOTICE.

The present Fasciculus (the fourth) completes Part I on the Introduction and the Noun. Part II on the Verb and Part III on the Particle have been previously published. These three Parts deal with the accidence (inflection), the syntax, and such etymological processes as are peculiar to one of the three parts of speech, noun, verb and particle. Part IV, treating of processes common to two or three parts of speech, still remains.

15*th August* 1900. M. S. HOWELL.

NOTICE.

ADDITIONS AND CORRECTIONS TO ABBREVIATIONS OF REFERENCES.

ADDITIONS AND CORRECTIONS TO CHRONOLOGICAL LIST.

Additions and Corrections to the Abbreviations of References.

Last Prefatory Note. Whenever S says "I have heard the trustworthy person", he means AZ (NA. 173).

[This addition should be inserted after " (Nw. 210)".]

* AZ. The Lexicological Monograph entitled *An Nawādir fi -lLughat* by ABŪ ZAID Sa'īd Ibn Aus alAnṣārī alKhazrajī alBaṣrī, the Grammarian and Lexicologist (*d.* 214 or 215 or 216), edited in 1294 by SA'ĪD Ibn 'Abd Allāh ALKHŪRĪ alMarūnī alLubnānī from a MS written in 675 by IMkrm.

CU. The commentary of IM upon his own Primer, the U.

IAI. For "Yazīd alHaḍramī" read "Zaid azZiyādī alHaḍramī", and for "127" read "117 or 127".

IAt. After "Ghālib" insert "alMuḥāribī, of the Muḥārib of Ḳais"; and read "541 or 542 or 546"; and *dele* "or 560".

* IHjr. After "Delhi" add "in 1290. On its margin is lithographed, from a MS written in 1099, the *Mughnī* (*c.* 952) by the Shaikh Muḥammad Ṭāhir aṣṢiddīḳī, alFatanī (*d.* 981), author of the *Majma' alBiḥār*, fixing the orthography of the names of the Traditionists, and concluding with a section upon the dates of the leading authorities on Tradition, from the Prophet to Bhk."

IMkrm. The Ḳāḍī Jamāl adDīn Abu -lFaḍl Muḥammmad Ibn Mukarram alAnṣārī alKhazrajī an-Najjārī arRuwaifi'ī alIfrīḳī alMiṣrī, Secretary to the Chancellery at Cairo, and afterwards President of the Council at Tripoli, the Grammarian and Lexicologist (*b.* 630, *d.* 711), author of the LA.

[He was a descendant of the Companion Ruwaifi' Ibn Thābit alAnṣārī anNajjārī, one of the Banû Mālik Ibn AnNajjār al-Madanī alMiṣrī, who was present at the conquest of Egypt in 20, was appointed governor of Tripoli by Mu'āwiya in 46, and died in 56.]

IT. Insert "asSaba'ī" after "'Abd Allāh", and "of AlMarīya" after "Grammarian".

ITT. The Sharīf Abû Muḥammad, or Abu-lMu'ammar, Yahiyà Ibn Muḥammad Ibn Ṭabà-ṭabà al'Alawī alḤusainī, the Grammarian and Philologist (*d.* 478).

* Jh. The *Ṣaḥāḥ*, often called the *Ṣiḥāḥ*, of the Shaikh Abû Naṣr Ismā'īl Ibn Ḥammād alJauharī atTurkī alFarābī, the Lexicologist (*d.* 393 or 398 or about 400), printed in Egypt, with the Marginal Annotations of N, in 1282.

[See * MAJh in the Additions and Corrections issued with the last preceding Fasciculus, where this correction also should have been included.]

LA. The great Lexicon entitled the *Lisān al'Arab*, by IMkrm.

* MAR. Add "* Also the Marginal Annotation upon the Cawnpore edition of the Commentary by the same Author upon the SH".

Rk. Insert "*b.* 371".

* TA. The *Tahdhīb alAlfāẓ*, being the *Kitāb alAlfāẓ* of ISk, with the *Tahdhīb*, or Critical Annotations, of T, edited, with the Glosses of IK on the text of ISk, by Father Louis Cheikho, S. J., in 1896-8 A. D.

* Tsr. In *l.* 3 read "the MAd, from a MS, and from the edition lithographed in Persia in 1285".

U. The *'Umdat alḤāfiẓ wa 'Uddat alLāfiẓ*, a Grammatical Primer, by IM.

Additions and Corrections to the Chronological List.

No. 4. IAI died in 127 (MAB, ITB, BW): in 117 (NA, AKB). The prayer at his funeral was offered by Bilal Ibn Abî Burda, Ḳâḍî of AlBaṣra, who was removed from office in 120, and died soon afterwards (AKB. I. 115, 452). If so, the proper date seems to be 117.

No. 5. Add "IAI (4)" as a master of IAl.

No. 8. Insert "IAI (4)" as a master of Akh.

No. 10. Insert "IAI (4)" as a master of Y.

No. 13. Read "AASh, pupil of MD (12), lived".

No. 14. Insert "IAl (5)" as a master of Khl.

Nos. 19, 20. Transpose these two numbers, making the necessary alteration in number wherever MIA or AZ is mentioned. Add "AZ (19)" as a master of MIA.

No. 23. After "74 years" add "or a few years more than 100". The former estimate of AMYd's age is found in the INr, and the latter in the IKhn. If, as the NA states, he was a pupil of IAI (4), who died in 117 or 127, the latter estimate must be adopted.

No. 27. He first learnt from the masters of S (NA); but not from Khl (BW).

No. 28. Insert "pupil of AZ (19)."

No. 29. Insert "Ahmr (18)" among the masters of Fr.

No. 30. Insert " Ahmr (18)" and " Fr (29)" among the masters of Lh.

No. 33. Insert " Nr (21) " among the masters of AUd.

No. 34. MIS died in 231 (IAth, BW, HKh): in 232 (NA), at the age of 92, according to a story told in the NA, in which case he was born in 140, and should therefore be entered before Fr (29), who was born in 144.

No. 48. Insert " Zd (41)" among the masters of Mb.

No. 49. The reporter of [poetry among] the BB (NA). But AT (INr. II. 208) seems to class him among the KK.

No. 50. IKb was a Kūfī (NA); but this observation appears, from its context, to mean that he was Kūfī by birth, not in doctrine.

Insert

57A | M | IW (father), pupil of Th (47) and Mb (48), lived 50 years | 298

No. 61. Add "MYd (53)" to the masters of Sul.

Insert

64A | M | I.W. (son), pupil of Zj (54) and IW (57A) | 332

No. 71. Insert " Zj (54) " among the masters of Kl.

No. 72. Sf was born before 270 (INr, BW), probably a mistake for 290. Even if his age, at his death in 368, was only 84 years, as is stated in the IAth, IKhn, MAB, and TKh, in which case he was born in 284, he was senior to Kl, who was born in 288; and therefore Nos. 71 and 72 should be transposed, the necessary alteration in number being made wherever Sf or Kl is

mentioned. In the INr. II. 225, 233, the dates above mentioned (*b.* before 270, *d.* 368) are erroneously assigned to Muḥammad Ibn Sa'īd asSīrāfī alFālī, author of a commentary on the *Lubab*, as to whom the author of the INr. says in the BW "I have not come upon any life of him."

Insert

75A | Bd | Amd, pupil of ID (51), Zj (54), Akh (55), Nf (57), and IS (66) | 371

No. 88. AAS died at a great age (BM, AWM).

No. 100. Read "371—450".

No. 101. Insert "ASB (84)" as a master of IB.

No. 104, note 3. Add "He studied in Egypt under Abû Ya'Ḳūb Yūsuf Ibn Ya'Ḳūb alBaṣrī, known as Ibn Khurrazādh anNajīramī, from Najīram, a ward in AlBaṣra, and known also as alBuḥturī, the Grammarian and Lexicologist (*b.* 345, *d.* 423), who settled in Egypt and learnt from Abu -lḤusain 'Alī Ibn Aḥmad alMuhallabī (*d.* 335), who was a pupil of IKb's son Abû Ja'far Aḥmad Ibn 'Abd Allāh adDīnawarī alMalikī, Ḳāḍī of Miṣr (*d.* 322), who was born at Baghdād, and studied there under his father IKb (50)".

No. 106. ISd was a pupil also of his own father, who was a pupil of ABz (79).

Insert

107 A | Bd | ITT, pupil of Rb (86) and Thm (98) ... | 478

and

109 A | A | * ABk, pupil of Mkk (95) | 494

No. 112. Read "431" for "531".

No. 116. Insert "pupil of ABk (109A)".

No. 119. Insert "ITT (107A)" as a master of ISh.

No. 120. To nearly 90 (BM). If so, IT should precede Md (115).

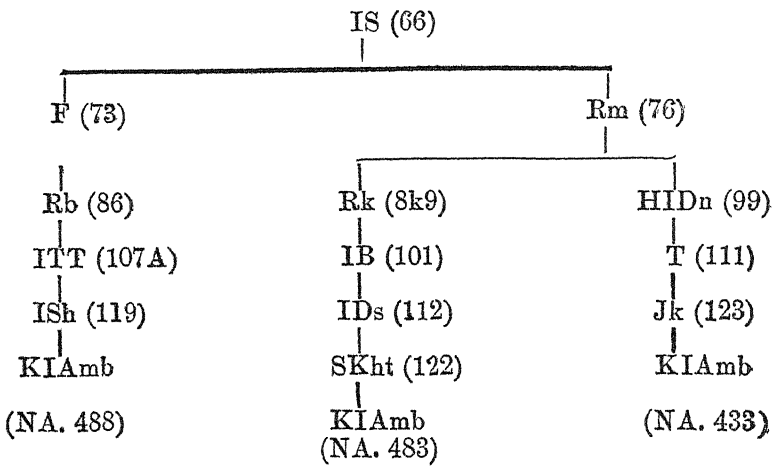
No. 121. Insert "pupil of ISB (116)".

No. 123. Add "H (118)" to the masters of Jk.

No. 126, note 1. Add "He studied in Spain under Abu -lḲāsim 'Abd ArRaḥmān Ibn Muḥammad Ibn Aḥmad anNafṭī, of Nafta (a town in Africa), known as Ibn AṣṢā'igh, who entered Spain, and became a pupil of IArb (125), and afterwards travelled in the East, leaving Damascus in 518 on his way back to Nafṭa."

No. 128. Insert "pupil of IBsh (117)".

No. 137. Insert "SKht (122)" among the masters of KIAmb. Through these masters the grammatical pedigree of KIAmb is traceable in three lines to IS (66), from information given by himself:—



Insert

137A	A	IMda, pupil of IAt (128)	...	513—592

and

147A	A	ITlh, pupil of Suh (135) and IMu (136)		545—618

and

152A	Bd	ALB, pupil of KIAmb (137)	...	557—629

No. 156. Add "ITlh (147A)" to the masters of Shl.

No. 183. For "172" read "171".

Insert

185A		* Jrb, pupil of B (172)	...	746

No. 190. After "723" put "1", the number of the first Note below.

Dele No. 196 and Note 2.

No. 199. Insert "lived nearly 88 years".

No. 201. Read "*FA and * MN (Author of the)".

Insert

202A	M	* IHjr	...	...	773—852

IHjr was pupil of IHsh's son Muḥibb adDīn Muḥammad Ibn 'Abd Allāh Ibn Yūsuf alḤambatí, the Grammarian (*b.* 750, *d.* 799), who studied under his father IHsh (194), and received diplomas from Sb (192) and IA (193).

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CHAPTER XII.

THE NUMERAL NOUNS.

§. 313. The *num.* [*n.* (IH)] is that [expression (Jm)] which is applied to denote the *numerical quantity of the units of things* (IH, Fk), whether those units be single or collected together (Jm). So says IH (Fk). The "things" are the objects numbered (WIH, Jm); and their "units" are each of them, one by one (Jm). The *num. n.* is applied to denote *specified number*, contrary to the *pl.*, which is applied to denote *an unspecified number* (R). The reason why [Z followed by] IH mentions these *ns.* separately is that they have peculiar predicaments not belonging to any others (Jm). The elements [to which all (R)] of these *ns.*, [though infinite, are reducible (R),] consist of twelve words, وَاحِدٌ *one* to عَشَرَةٌ *ten*, مِائَةٌ *a hundred*, and أَلْفٌ *a thousand* (M,IH). Each scale contains nine numbers, the *units* being nine numbers, the *tens* nine numbers, and the *hundreds* nine numbers; while the *thousands* are deduced from them, i. e., derived from the three scales, being *units* of thousands, *tens* of thousands, *hundreds* of thousands, and *thousands* of thousands to infinity (IY). And the other *nums.* are derived from these (M, R, Jm) by (1) dualization, like

مِائَتَانِ *two hundred* and أَلْفَانِ *two thousand* : (2) pluralization, like عِشْرُونَ *twenty* (R, Jm) and its fellows, which are co-ordinated with the *pl.* [234] (R); and like مِئَاتٌ *hundreds* and أُلُوفٌ *thousands* (Jm) : (3) coupling, like ثَلٰثَةٌ وَعِشْرُونَ *three and twenty* [320] (R, Jm), أَحَدٌ وَمِائَةٌ *a hundred and one*, and أَلْفٌ وَمِائَةٌ *one thousand one hundred*; and similarly أَحَدَ عَشَرَ [below] and its fellows, because they are *orig.* coupled (R) : (4) prothetic composition, like ثَلٰثُمِائَةٍ [316] (R, Jm) and ثَلٰثَةُ آلَافٍ *three thousand* (R) : (5) synthetic composition, like خَمْسَةَ عَشَرَ [210, 308] : (6) affixion of the ة of femininization, like وَاحِدَةٌ and اِثْنَتَانِ [below] : (7) rejection of it, like ثَلٰثُ to تِسْعٌ [314] (Jm). وَاحِدٌ [322] is a *n.* occurring in the language in two ways, (1) as a substantive, being a proper name for this quantity, like the rest of the *nums.* : (2) as an *ep.*, derived from وَحْدَةٌ *unity* ; occurring as a genuine *ep.*, as IV. 169. [2]; and made *fem.*, when it follows a *fem.*, as إِلَّا كَنَفْسٍ وَاحِدَةٍ **XXXI. 27.** *But like* the creation and resurrection of *one being* [314]. And they use أَحَدٌ [322] in the sense of the substantive وَاحِدٌ , as أَحَدٌ وَعِشْرُونَ *twenty-one* [539] and أَحَدَ عَشَرَ *eleven* [above], i. q. وَاحِدٌ وَعِشْرُونَ *one and twenty* and وَاحِدٌ وَعَشَرَةٌ *one and ten* [210, 308]. As for

اِثْنَانِ [16, 295], it is curtailed of the ل, like اِبْنَانِ, its ل being a ى, because it is from ثَنَيْتُ ٱلشَّيْءَ *I bent the thing*; while the Hamza at its beginning is a quasi-compensation for the elided. And the *fem.* is اِثْنَتَانِ [307], like اِبْنَتَانِ; or ثِنْتَانِ, like بِنْتَانِ [277, 667] (IY). The *nums.* are generally conjoined with *ns.* denoting *the* [*genera* (IY)] *numbered* [265], in order to indicate *the genera* and *their quantities*, as ثَلٰثَةُ أَثْوَابٍ *three garments*, عَشَرَةُ دَرَاهِمَ *ten dirhams*, أَحَدَ عَشَرَ دِينَارًا *eleven dīnārs*, عِشْرُونَ رَجُلًا *twenty men*, مِائَةُ دِرْهَمٍ *a hundred dirhams* [314], and أَلْفُ ثَوْبٍ *a thousand garments*: except وَاحِدٌ and اِثْنَانِ; for you do not say وَاحِدُ رِجَالٍ, nor اِثْنَا دَرَاهِمَ; but express the generic *n.* in the *sing.* or *du.*, as رَجُلٌ *a man* [in the *sing.* (IY)] and رَجُلَانِ *two men* [in the *du.* (IY)], effecting the two indications together by means of one expression (M). For رَجُلٌ *a man* imports *genus* and *unity*, and رَجُلَانِ *two men* imports *genus* and *making one into a pair*; so that there is no need to combine the *num.* and the *numbered*: whereas, in the case of the rest, *number* and *genus* are not imported, except from the *num.* and the *numbered* together, because ثَلٰثَةٌ *three* imports *number* without *genus*, and رِجَالٌ *men* imports *genus* without *number*; so that, if you intend to import *both*, you combine the

two words (Aud). And he that says طَرَفُ عَجُوزٍ الخ [228,315] acts upon the discarded rule (M) People say لَقِيتُهُمَا اثْنَتَيْهِمَا *I met them two, the two of them*, by analogy to لَقِيتُهُمْ ثَلَثَتَهُمْ *I met them, the three of them*, misunderstanding both idiom and analogy, and failing to recognize the difference between the two phrases. For the Arabs say, in the case of *two*, لَقِيتُهُمَا *I met them two*, without expounding the *pron.*; but, in the case of *many*, لَقِيتُهُمْ ثَلَثَتَهُمْ *I met them, the three of them*, رَأَيْتُهُمْ خَمْسَتَهُمْ *I saw them, the five of them*, and the like, expounding the *pron.* The difference between the two cases is that the *du.* does not vary in number, and is therefore independent of [numerical] exponent: while the *pl.* is vague, unlimited in number; so that, if it were not expounded by something explanatory of its number, the hearer would not know its numerical quantity (D).

§. 314. We now proceed to discuss the predicament of the *nums.* in respect of two matters, gender [below] and *sp.* [315]. As regards the first matter, they are of three kinds, (1) what is always made *masc.* with the *masc.*, and *fem.* with the *fem.*, as analogy requires, vid. وَاحِدٌ *one* and اثْنَانِ *two* [313], as وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ II. 158. *And your God is one God* and هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ VII. 189. *He is the* God *that hath created you from one being,*

حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ V. 105. [16] and رَبَّنَا أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ XL. 11 *Our Lord, Thou hast made us to die twice, and made us to live twice,* [i e., إِمَاتَتَيْنِ and مَوْتَتَيْنِ (K,B) or حَيَاتَيْنِ (K)] ; and similarly the *num.* that is in the form of the *act. part.*, like ثَالِثٌ *third* and رَابِعٌ *fourth*, *fems.* ثَالِثَةٌ and رَابِعَةٌ , to عَاشِرٌ *tenth* in the *masc.*, and عَاشِرَةٌ in the *fem.* [324], as سَيَقُولُونَ ثَلٰثَةٌ رَابِعُهُمْ كَلْبُهُمْ XVIII 21. [539] and XXIV. 9. [34, 167, 525] : (2) what is always made *fem* with the *masc* , and *masc.* with the *fem.*, *vid.* ثَلٰثَةٌ *three* [265] to تِسْعَةٌ *nine*, whether they be compounded with عَشَرَةٌ *ten* [318], as ثَلٰثَةَ عَشَرَ رَجُلًا *thirteen men* with the ة [expressed] in ثَلٰثَةَ , and ثَلٰثُ عَشْرَةَ ٱمْرَأَةً *thirteen women* [below] with the ة elided from ثَلٰثُ , whence LXXIV. 30. [87], i. e., مَلَكًا *angels* or حَارِسًا *warders*, [the *sp.* being elided (MAd)] ; or not compounded, as ثَلٰثَةُ رِجَالٍ *three men* and ثَلٰثُ نِسْوَةٍ *three women*, whence آيَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلٰثَةَ أَيَّامٍ III. 36. *Thy sign shall be that thou speak not unto men for three days*, and آيَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلٰثَ لَيَالٍ XIX. 11. *Thy sign shall be that thou speak not unto men for three nights* : (3) what requires distinction, vid. عَشَرَةٌ *ten*, which, if uncompounded, is like ثَلٰثَةٌ [above] to تِسْعَةٌ , being made *masc.* with the *fem.*, and *fem.* with the *masc.* ; and, if

compounded [318], is conformable to analogy, being made *masc.* with the *masc.*, and *fem.* with the *fem.*, as إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا XII. 4.[85,211,315,442] and II.57.[211] Sh). ثَلٰثَةٌ to تِسْعَةٌ, and the uncompounded عَشَرَةٌ, have three states, (1) that *unrestricted number* should be intended by them, as ثَلٰثَةٌ نِصْفُ سِتَّةٍ *Three is the half of six* [below] ; (2) that *a numbered* should be intended by them, but not mentioned, as صُمْتُ خَمْسَةً *I fasted five*, meaning *days* [below], and سَهِرْتُ خَمْسًا *I lay awake five*, meaning *nights* ; (3) that *a numbered* should be intended by them, and be mentioned, which is what IHsh mentions here (MAd). Various reasons have been assigned for the abnormal genders of the *nums.* from 3 to 10 ; but, in my opinion, [says R,] the most probable is the following. The *num.* above 2 is constituted *fem.* in its original application, i. e., when it serves to express *unrestricted number*, as سِتَّةٌ and أَرْبَعَةٌ نِصْفُ ثَمَانِيَةٍ [8]; before it is used in the sense of the *numbered*, as in ثَلٰثَةُ رِجَالٍ جَآءَنِى *Three men came to me* : so that, in the case of *unrestricted number*, سِتٌّ ضِعْفُ ثَلٰثٍ is not said. The reason why it is constituted *fem.* in the original application is that every *pl.* becomes *fem.* in their language, because it is indicative of *number above two* [234]; so that, when the *masc.* in such as رِجَالٌ *men* [270] becomes *fem.* because of the super-

vention of this accident, still more ought the accident itself to be *fem.* As for the *num.*' s being an accident, it is because the *num.* belongs to the *cat.* of كَمْ [217], which is an accident. Afterwards the *nums.* are commonly used to express the *numbered* ; and are then invaded by the sense of *qualification* [322], which is the sense of *deriv. ns.* [142], since ثَلٰثَةُ رِجَالٍ *three men* means *numbered by this num.* But, though the sense of *qualification* is predominant in them, they are more commonly not put in apposition to their qualified, ثَلٰثَةُ رِجَالٍ being more common in usage than ثَلٰثَةُ رِجَالٌ [below], because the original state of these expressions as substantives is observed; and also because the intention is to lighten them, since lightness by elision of the Tanwīn is attained by prefixing them to their numbereds. According to this rule, then, the whole of the *nums.* are *orig. pre.* to their numbereds; while such as are not *pre.*, vid. 11 to 99 [315], are [aprothetic] for a [special] cause [316]. The prefixion in ثَلٰثَةُ رِجَالٍ [316] and مِائَةُ دِرْهَمٍ [313] is like the prefixion in جَرْدُ قَطِيفَةٍ and أَخْلَاقُ ثِيَابٍ [121], according to the different opinions held by the GG of the two cities: for the *ep.* is *pre.* to what is its qualified; but as to whether the *post.* now remains a qualified, as the KK hold, or the qualified of the *pre.* is suppressed, a general [expression] explained by the *post.*, as the BB hold, there is the dispute men-

tioned in the *cat.* of prothesis. Since, however, the sense of *qualification* exists in the *nums.*, and they often occur in apposition to the expressions denoting the *objects numbered*, as ثَلٰثَةٌ رِجَالٌ [above] and مِائَةٌ كامِل النّاس [142], and, when they do not follow the qualified, what is qualified is put after them, either *post.*, as ثَلٰثَةُ رِجَالٍ and مِائَةُ رَجُلٍ, or governed by مِنْ, as ثَلٰثَةٌ مِنَ الرِّجَالِ, or put into the *acc.*, as عِشْرُونَ دِرْهَمًا, they may be treated like *deriv. eps.* in having the *fem.* regularly distinguished from the *masc.* by the ة, this distinction being regular in *deriv. eps.*, like ضَارِبٌ and ضَارِبَةٌ [265]. Other quantities also than *nums.* are used as *eps.*, as ثَوْبٌ ذِرَاعٌ *an ell of cloth* and بُرٌّ قَفِيزٌ *a bushel of wheat*; but not so often as the *nums.* When, therefore, the *nums.* from 3 to 10 are *eps.* of the *pl.* of the *masc.*, they retain their constitutional femininization, because they are *eps.* of the *pl.* [316], which is *fem.*; so that رِجَالٌ ثَلٰثَةٌ is said, like رِجَالٌ ضَارِبَةٌ [270]. And, when what is qualified by them is *post.*, as ثَلٰثَةُ رِجَالٍ, the *nums.* remain *fem.* in apposition to the *post.*, because the *sp.* is the same expression as the qualified, being put last for the two objects mentioned (R), vid. observance of the original state of the *nums.* as substantives, and intention to lighten them (MAR). As for the *num.* whose *sp.* is *sing.* [315], vid. what

is above 10, it is not made *fem.*, because the same *fem.* qualified does not remain. Moreover, though عِشْرُونَ دِرهَمًا is *orig.* دَرَاهِمُ عِشْرُونَ, and similarly مِائَةُ دِرْهَمٍ and أَلْفُ رَجُلٍ are *orig.* دَرَاهِمُ مِائَةٌ and رِجَالٌ أَلْفٌ, still these *nums.*, even when they follow their *pl.* qualifieds, do not agree with them in *fem.* gender, because the و and ن are inseparable from the terminations of عِشْرُونَ and its *cat.* [234,320], and the ة from the termination of مِائَةٌ; while أَلْفٌ follows them in abandoning the agreement, because the breach of the custom is established by the two first: and, since the *nums.*, when they follow their qualifieds, do not agree with them, therefore, when *pre.* to them also, they do not agree with them; so that أَلْفُ رَجُلٍ and أَلْفُ امْرَأَةٍ, and مِائَةُ رَجُلٍ and مِائَةُ امْرَأَةٍ are said. And the reason why ثَلَاثَةٌ to تِسْعَةٌ, when compounded with عَشَرَةٌ, remain in the same state as before the composition, although they have neither a *pl. sp.* nor a *pl.* qualified, is that their *pl. sp.* is suppressed, the last *sp.* being considered sufficient, because the custom of the *nums.*, when they follow one another, is to be satisfied with the *sp.* of the last *num.* of their aggregate, as مِائَةٌ وَثَلَاثَةٌ وَثَلَاثُونَ رَجُلًا *a hundred and thirty-three men, orig.* مِائَةُ رَجُلٍ وَثَلَاثَةُ رِجَالٍ وَثَلَاثُونَ رَجُلًا *a hundred men and three men and thirty men*; so that, since their *pl. sp.* is supplied, they are

treated in the same way as when the *sp.* is expressed. Since, then, the Arabs intend to treat the *nums.* like *deriv. eps.*, by expressing the ة in them when their qualified is *fem.*, and eliding it from them when their qualified is *masc.*; while they have no *masc.* qualified, because they are not applicable as *eps.* to anything but the *pl.*, which is *fem.*, whether it be *pl.* of a *masc.* or a *fem.*: and since, if the ة were expressed in them with the two *pls.*, the intention to treat them as *deriv. eps.* would not be plain; and you would think the ة to be the one used to make the unrestricted *num. fem.* in the original state [of substantive], not to be put on account of the qualified's being *fem.*, because the ة, when not denoting *unity*, is mostly inseparable from the substantives containing it, like غُرْفَةٌ [238,263]: therefore the Arabs drop the ة with the *pl.* of the *fem.*, because its femininization is faint, in comparison with that of the *pl.* of the *masc.*, so that it is *quasi-masc.* [below]. For the femininization regarded in the *pl.* of the *fem.* is that which supervenes because of the plurality, like the femininization in the *pl.* of the *masc.*, not that which was before the plurality, as is proved by the fact that, if the original [femininization] were regarded, وَقَالَ نِسْوَةٌ XII. 30. [21,270] would not be allowable in a case of choice, as قَالَ امْرَأَةٌ is not allowable in such a case. As, then, the adventitious femininization removes the original masculinization in رِجَالٌ and أَيَّامٌ

[270], so also it removes the original femininization in نِسْوَةٌ: but this adventitious [femininization] is apparent, notorious, in رِجَالٌ, faint in نِسْوَةٌ, because the effect produced upon a thing by its like is not so marked as the effect produced upon it by its *opp.*; so that نِسْوَةٌ becomes *quasi-masc.* [above], because its femininization is faint. One says, therefore, رِجَالٌ ثَلَاثَةٌ and نِسْوَةٌ ثَلَاثٌ, where the ة, which, in the original state [of substantive], denoted the *femininization* of the abstract *num.*, becomes denotative of the *femininization* of the numbered. The gender of these ten expressions, وَاحِدٌ to عَشَرَةٌ, having been thus settled, we say that their predicament is what we have mentioned, vid. that وَاحِدٌ and اِثْنَانِ are conformable to analogy; while the remaining eight are apparently contrary to analogy, wherever they occur, below 10 or above it, as ثَلَاثَةَ عَشَرَ رَجُلًا [324], ثَلَاثَةٌ وَثَلَاثُونَ رَجُلًا, and ثَلَاثَةٌ وَمِائَةُ رَجُلٍ, except عَشَرَةٌ, which, in composition, reverts to analogy, the ة being expressed in it in the *fem.*, and dropped in the *masc.*, as ثَلَاثَ عَشْرَةَ اِمْرَأَةً and ثَلَاثَةَ عَشَرَ رَجُلًا [above], because its *sp.* is not a *pl.* [316], from regard to which the *num.* might be made *fem.* And the reason why, when combined with a unit, عَشَرَةٌ *ten,* alone among decimal numbers, agrees with its *sp.* in gender is that, when without a unit also, it agrees with its *sp.* in gender, as عَشَرَةُ رِجَالٍ *ten men* and عَشْرُ نِسْوَةٍ *ten women,* [رِجَال

being *fem.*, and نِسْوَة *quasi-masc.*] (R). As for مَنْ جَآءَ بِٱلْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا VI 161. *Whoso doeth a good thing shall have ten* good things *like it* [below], it means عَشْرُ حَسَنَاتٍ أَمْثَالِهَا, [by suppression of a qualified (Fk),] otherwise عَشَرَةٌ would be said, because مِثْلٌ is *masc.* (Aud, Fk); and, with the *pl.*, the gender regarded is that of its *sing.* [below], as [IM states] in the Alfīya and the Tashīl (Fk). So [says IHsh] in the Aud; but whether عَشَرَةٌ would necessarily be said requires consideration, because some justify the *masc.* gender in عَشْرٌ by the argument that the أَمْثَال are حَسَنَات, and others on the ground that the *pre.* gains femininization from the *post.* [111] (YS). This is [the rule] when the numbered is mentioned (A, Fk). Sfw, in his Commentary on the III, reports, as [a restriction] transmitted by Nw from the learned, that it is only when the numbered is mentioned after the *num.*: and that, if the numbered be put first (YS, Sn), and the *num.* made an *ep.*, the rule may be enforced or neglected (Sn); [so that] the ة may be affixed to the *num.* or elided, with both the *masc.* and the *fem.* (YS), as if the numbered were suppressed [below], as مَسَآئِلُ تِسْعٌ *nine questions* and رِجَالٌ تِسْعَةٌ *nine men*, or conversely (Sn). But, in opposition to Sfw upon this restriction, which is not mentioned by IM in the Tashīl, nor by AH in the Ir, nor by IHsh in any

of his books, it is sufficient to say that I have referred to the Ns, but have not found in it any restriction other than what is mentioned by [A,] Fk, and others, vid. that the *num.* is made *fem.* with the *masc.* when the numbered is mentioned (YS). If, however, the numbered be [intended, but (A)] not mentioned [literally [A)], then [the chaste construction is to give the *num.* the same gender as if the numbered were mentioned, as صُمْتُ خَمْسَةً *I fasted five*, meaning *days*, and سِرْتُ خَمْسًا *I journeyed five*, meaning *nights*; but (A)] the ة may be elided with the *masc.* (A, Fk), as II. 234. [320] (Fk), whence [in tradition (Fk)] ثُمَّ أَتْبَعَهُ بِسِتٍّ مِنْ شَوَّالٍ *And then follows it up with six* days *of Shawwāl* (A, Fk). Apparently Fk [also] means that expression of the ة [with the *masc.*] is preferable, which is distinctly stated in the Tsr, but is open to an objection, which you will soon learn; and that there is no difference [as to elision of the ة] between the numbered's being أَيَّامٌ or any other expression, as is laid down, without any restriction, by many, and among them IHsh in the Jāmi', who hold بُنِيَ ٱلْإِسْلَامُ عَلَى خَمْسٍ *Islām has been founded upon five* principles or essentials [339], i. e. أُصُولٍ or أَرْكَانٍ, to be an instance of that (YS). But Sb restricts the elision of the ة to the case where the numbered is [the expression (Sn)] أَيَّامٌ (YS, Sn) exclusively, not any other *masc.* (YS); and holds it to be the [only]

practice agreeable with the speech of the Arabs (Sn). He discusses that at great length ; but the sum of it is this:— When the numbered consists of *days* and *nights*, as سِرْتُ خَمْسًا *I journeyed five*, meaning *both* [above], or of *days* alone, as صُمْتُ خَمْسًا *I fasted five* days, because *fasting* is only in the *days*, the ة is elided in the *num.*, in the first case, because the *nights* predominate over the *days*, which are subordinate to them [325. B], so that the predicament of the *nights* is applied to the *days* ; and, in the second, because the *day*, becoming, as it were, included under, and part of, the *night*, is indicated by the same name: and, since the predicament belongs to the *nights*, elision of the ة is the [only] practice agreeable with the speech of the Arabs, to which mention of it is foreign. For this reason S says that expression of it is allowable by analogy; but that we do not find it in the speech of the Arabs [320]; and the language of Z [below] is to the same effect (YS). [For Z says on II. 234.,] عَشْرًا is said from regard to لَيَالٍ *nights*, with which the *days* are included; and you never see the Arabs use the *masc.* in the *num.* from regard to أَيَّامٍ *days* : you say صُمْتُ عَشْرًا *I fasted ten* days ; and, if you used the *masc.*, you would deviate from their speech, as is clear from the text إِنْ لَبِثْتُمْ إِلَّا عَشْرًا XX. 103. *Ye have not tarried* on the earth, or in the grave, *save ten* days, and then

إِنْ لَبِثْتُمْ إِلَّا يَوْمًا XX. 104. *Ye have not tarried save a day* (K). And what Nw mentions as to the allowance of both genders by the Arabs requires consideration. But, when the numbered is some other expression, the rule of using the *masc.* [*num.*] with the *fem.* numbered, and the *fem.* with the *masc.* must be observed, there being no reason to the contrary (YS). As to whether the ة may be expressed with the *fem.* when the numbered is not mentioned, that is reported to be disallowed by some; but what is mentioned above as reported by Sfw necessarily implies its allowability (Sn). As for the *nums.* whereby *a numbered* is not intended, but only *unrestricted number*, all of them are with the ة, as ثَلَٰثَةُ نِصْفُ سِتَّةٍ [above]; and are diptote, because [*fem.* (Sn)] proper names [8], contrary to the opinion of some; while the prefixion of ٱلْ to them, as ٱلثَّلَٰثَةُ نِصْفُ ٱلسِّتَّةِ, is like its prefixion to some proper names, as إِلَٰهَةٌ a name of *the Sun*, when they say ٱلْإِلَٰهَةُ, and similarly شَعُوبٌ and ٱلشَّعُوبُ for *Fate* [8] (A). The gender regarded [with the *pl.* (Aud)] is that of the *sing.* [above] (Aud, A), not of the *pl.* (A), as ثَلَٰثَةُ حَمَّامَاتٍ *three hot baths* (Aud, A), with the ة, from regard to حَمَّامٌ, which is *masc.* (Aud). This is contrary to the opinion of the Bdd (Aud, A), who say ثَلَٰثُ حَمَّامَاتٍ, regarding the form of the *pl.*: while Ks,

[like the Bdd (Sn),] says "You say مَرَرْتُ بِثَلٰثِ حَمَّامَاتٍ *I passed by three hot baths*, without a ة, though the sing. [261] is *masc.*"; and he constructs what is like it by analogy to it: but Fr does not say this. The gender regarded in the *sing.*, (1) if the numbered be a substantive, is the gender of its form, as ثَلٰثَةُ أَشْخُصٍ *three persons*, meaning *women* [or *men* (Sn)], because شَخْصٌ is *masc.*; and ثَلٰثُ أَعْيُنٍ *three beings*, meaning *men* [or *women* (Sn)], because عَيْنٌ is *fem.* [263,264]: (a) this holds good so long as something which strengthens the sense, or in which the sense is often intended, is not attached to the sentence [containing the *num.* (Sn)]; for, if that be attached to it, the sense may be observed:— the first is like the saying [of 'Umar Ibn Abī Rabī'a (MN, EC) alMakhzūmī (MN)]

فَكَانَ مِجَنِّي دُونَ مَنْ كُنْتُ أَتَّقِي ❊ ثَلٰثَ شُخُوصٍ كَاعِبَانِ وَمُعْصِرُ

[*And my shield against him that I was afraid of was three persons, two* of them *having swelling breasts, and* the third *just entering upon the time of puberty*, where شُخُوصٍ means نِسْوَةٍ *women* (EC),] and the saying [of An Nawwāḥ alKilābī (EC)]

وَإِنَّ كِلَابًا هٰذِهِ عَشْرُ أَبْطُنٍ ❊ وَأَنْتَ بَرِيءٌ مِنْ قَبَائِلِهَا ٱلْعَشْرِ

[*And verily this Kilāb is ten sub-tribes, and thou art quit of its ten clans*, where أَبْطُنٍ means قَبَائِلَ (EC)]; and IM in the CK makes وَقَطَّعْنَاهُمْ ٱثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا

VII. 160. *And We divided them into twelve tribes, nations*, an instance of it, saying that by the mention of أُمَمًا the predicament of the *fem.* becomes preponderant, [otherwise, says IUK, اِثْنَىْ عَشَرَ أَسْبَاطًا would be said, because سِبْطٌ is *masc.* (Sn)]; but in the CT he makes أَسْبَاطًا a *subst.* for اِثْنَتَىْ عَشْرَةَ, [the *sp.* فِرْقَةً *divisions* being suppressed (Sn),] which is the right construction, as will be seen [316]: and the second is like the saying [of an Arab of the desert, afflicted by drought (EC),]

ثَلٰثَةُ أَنْفُسٍ وَثَلٰثُ ذَوْدٍ ❊ لَقَدْ جَارَ ٱلزَّمَانُ عَلَى عِيَالِى

[We are reduced to *three souls, and* we have but *three camels. Hard indeed has the time been upon my household!* (EC)], نَفْسٌ being often used when إِنْسَانٌ *a human being* is intended by it: (2) if the numbered be an *ep.*, is the gender of its qualified meant to be understood, not its own, as VI. 161. [above], i. e., عَشْرُ حَسَنَاتٍ; and as ثَلٰثَةُ رِبَعَاتٍ *three middle-sized* [240], when you intend *men*; and similarly ثَلٰثَةُ دَوَابَّ *three beasts*, when you intend *males*, because دَابَّةٌ is *orig.* an *ep.* (A); though some of the Arabs, says IUK, say ثَلٰثُ دَوَابَّ, because دَابَّةٌ is treated as a substantive (Sn). It is only with the *pl.*, however, that the gender of the *sing.* is regarded (A). As for the [collective (Sn)] generic *n.* and the *quasi-pl. n.*, what is regarded with them is their actual gender, so

that the gender given to the *num.* is the converse of what their *pron.* requires. You say (1) [ثَلٰثَةٌ مِنَ ٱلْقَوْمِ *three men* and (A)] ثَلٰثَةٌ مِنَ ٱلْغَنَمِ *three sheep*, with the ة, because you say [قَوْمٌ كَثِيرٌ *many men* and (A)] غَنَمٌ كَثِيرٌ *many sheep* with [the *ep.* in] the *masc.* (Aud, A): (a) so in the Aud: but BD says "In my opinion you say ثَلٰثُ مِنَ ٱلْغَنَمِ because غَنَمٌ is *fem.*" [271]; and this is what Jh and others mention: and by it is refuted the language of A, like that of the Aud; and it is proved by إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ XXI. 78. *When the men's sheep had strayed into it*: while some say that غَنَمٌ is both *masc.* and *fem.*; and this is necessarily implied by what Dm transmits from IHsh, vid. that the *fem.* generic *ns.* are نَحْلٌ *bees* and بَطٌّ *ducks*, which have no third, because the rest are either necessarily *masc.*, vid. six, مَوْزٌ *bananas*, عِنَبٌ *grapes*, سِدْرٌ *lote-trees*, رُطَبٌ *fresh ripe dates*, قَمْحٌ *wheat*, and كَلِمٌ *words*, or of both genders, vid. the remaining expressions (Sn): (2) ثَلٰثُ مِنَ ٱلْبَطِّ *three ducks* [271], with omission of the ة, because you say بَطَّةٌ كَثِيرَةٌ *many ducks* with [the *ep.* in] the *fem.*: (3) ثَلٰثَةٌ مِنَ ٱلْبَقَرِ *three* head *of cattle* or ثَلٰثٌ, because بَقَرٌ has two *dial. vars.*, *masc.* [from regard to the form, or to the sense جَمْعٌ (Sn)], and *fem.* [from regard to the sense جَمَاعَةٌ (Sn)], as إِنَّ ٱلْبَقَرَ تَشَابَهَ عَلَيْنَا II. 65. [257], where تَشَابَهَتْ is read (Aud, A). This holds

good so long as the generic *n.* or *quasi-pl. n.* is neither separated from the *num.* by an *ep.* indicative of the sense, [the *ep.* being either not mentioned at all, or mentioned posterior to both of them (Sn),] nor used as a substitute for a *pl.* of a *masc*; for, if either be the case, then what is [necessarily (Sn)] observed is the sense, [though as to the necessity A differs from some of the moderns (Sn)]:—the first is like your saying ثَلٰثُ إِنَاثٌ مِنَ ٱلْغَنَمِ *three female sheep* and ثَلٰثَةُ ذُكُورٌ مِنَ ٱلْبَطِّ *three male ducks*; but the posterior *ep.* has no effect, as ثَلٰثَةٌ مِنَ ٱلْغَنَمِ إِنَاثٌ and ثَلٰثٌ مِنَ ٱلْبَطِّ ذُكُورٌ [271](A); and similarly the *ep.* not indicative of the sense, as ثَلٰثُ حِسَانٌ مِنَ ٱلْبَطِّ *three pretty ducks*, حِسَانٌ being common to *males* and *females* (Dm): and the second is such as ثَلٰثَةُ رِجْلَةٍ *three pedestrians*, رِجْلَةٌ being a *fem. quasi-pl. n.*, but used as a substitute for أَرْجَالٌ as a broken *pl.* of رَاجِلٌ, so that its *num.* is made [to indicate by the expression of the ة in it that the numbered is (Sn)] *masc.*, as would be done with the *pl.* for which it is used as a substitute (A); and similarly, says IUK, ثَلٰثَةُ أَشْيَآءَ *three things*, أَشْيَآءُ being *orig.* شَيْئَآءُ on the measure of فَعْلَآءُ [273], but used as a substitute for the *pl.* أَفْعَالٌ, so that, though it is *fem.*, still, since it is used as a substitute for a *pl.* of a *masc.*, the ة must be expressed in it (Sn). And, [as the form of the *sing.* is not regarded

in the generic and *quasi-pl. ns.*, so (Sn)] also the form of the *sing.* is not regarded when it is a proper name, [but its sense is regarded (Sn),] as ثَلٰثَةُ ٱلطَّلْحَاتِ *the three Ṭalḥas* and خَمْسُ ٱلْهِنْدَاتِ *the five Hinds* [261]. When the numbered has two *dial. vars.*, *masc.* and *fem.*, like حَالٌ *state*, elision and expression [of the ة] are allowable [in its *num.*], as ثَلٰثُ أَحْوَالٍ and ثَلٰثَةُ أَحْوَالٍ *three states* (A).

§. 315. As regards the second-matter, i. e., the *sp.* [314], the *nums.* are of four kinds, (1) what does not need a *sp.* at all, vid. وَاحِدٌ *one* and اِثْنَانِ *two*: for you do not say وَاحِدُ رَجُلٍ, nor اِثْنَا رَجُلَيْنِ; while ثِنْتَا حَنْظَلٍ [228,313] is a poetic license: (2) what needs a *sp.* in the *gen. pl.*, vid. ثَلٰثَةٌ *three* to عَشَرَةٌ *ten* [below], as عِنْدِى ثَلٰثَةُ رِجَالٍ وَعَشْرُ نِسْوَةٍ *With me are three men and ten women*, except when the *sp.* is the word مِائَةٌ *a hundred*, which must be in the *sing.*, as عِنْدِى ثَلٰثُمِائَةٍ *With me are three hundred*, not ثَلٰثُ مِئَاتٍ, nor ثَلٰثُ مِئِينَ, except in poetic license (Sh), as ثَلٰثُ مِئِينَ ٱلخ [316] (MAd): (3) what needs a *sp.* in the *acc. sing.*, vid. أَحَدَ عَشَرَ *eleven* to تِسْعَةٌ وَتِسْعُونَ *ninety-nine*, as XII. 4. [85, 211, 314, 442], V. 15. [85], VII. 138. [85], and XXXVIII. 22. [16, 85]: (4) what needs a *sp.* in the *gen. sing.*, vid. مِائَةٌ *a hundred*

and أَلْفٌ *a thousand* [below], as عِنْدِى مِائَةُ رَجُلٍ *With me are a hundred men* and أَلْفُ رَجُلٍ *a thousand men* (Sh). The *nums. pre.* to the numbered are ten, consisting of two sorts, (1) ثَلٰثَةٌ to عَشَرَةٌ [above], which ought to be *pre.* to a broken *pl.* of paucity [316, 317], as سَبْعَةُ أَبْحُرٍ XXXI. 26. [79, 235, 585]; (2) مِائَةٌ and أَلْفٌ [above], which ought to be *pre.* to a *sing.*, as مِائَةَ جَلْدَةٍ XXIV. 2. [62] and أَلْفَ سَنَةٍ II. 90. *For a thousand years* (Aud).

§. 316. The *sp.* of ثَلٰثَةٌ to عَشَرَةٌ is [only (A)] a *gen. pl.* (IH,IM) in form or sense, except in ثَلٰثِمِائَةٍ to تِسْعُمِائَةٍ [below] (IH); and mostly an expression of paucity [315, 317] (IM). The *id. pl.* is either a generic *n.*, like تَمْرٌ [254]; or a *quasi-pl. n.*, like رَهْطٌ [257] (R). If the *sp.* be a generic *n.* or *quasi-pl. n.*, it is (1) [mostly (R)] governed by مِنْ (R,A), as فَخُذْ أَرْبَعَةً مِنَ ٱلطَّيْرِ II. 262. *Then take thou four birds* and مَرَرْتُ بِثَلٰثَةٍ مِنَ ٱلرَّهْطِ *I passed by three persons* (A), because, though they are in the sense of the *pl.*, still they are in the form of the *sing.*, so that prefixion of the *num.* to them is disliked after the arrangement made for prefixing it to the *pl.* (R): (2) sometimes governed by prefixion of the *num.*, as in وَكَانَ فِى ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ XXVII. 49. *And there were in the city nine persons*, the tradition لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ *There is no poor-*

rate on what is below five camels, and ثَلٰثَةٌ أَنفُسٍ الخ [314] (A). Akh says that the *num.* may not be *pre.* to them; but this rule is broken by XXVII. 9. and ثَلٰثَةٌ أَنفُسٍ الخ [above] (R), and the truth is that this construction is restricted to hearsay. If, however, the *sp.* be something else, it is governed by prefixion of the *num.* to it; and ought then to be a broken *pl.* of paucity [315, 317], as ثَلٰثَةُ أَعْبُدٍ وَثَلٰثُ آمٍ *three slaves and three handmaids* (A). As for its being governed in the *gen.* by prothesis, this is because the word becomes lighter by prefixion, as before explained [314] (R). But sometimes the *num.* is aprothetic, [and pronounced with Tanwin (IY),] in which case the exponent is either [in apposition to it as (IY)] a *subst.*, as ثَلٰثَةٌ أَثْوَابٌ; or in the *acc.* [as a *sp.* (IY)], as ثَلٰثَةً أَثْوَابًا, which is a poetic license (IY,R). The *acc.* is anomalous, because the numbered, as before shown [314], is *orig.* qualified, which is the [word] intended; so that, if they put it into the *acc.*, the intended is in the semblance of a complement [19]. And, as for the prefixion [of the *num.*] to the *pl.*, it is because the *post.* is *orig.* qualified, the *num.* being afterwards *pre.* to it for the sake of lightness; while the qualified of ثَلٰثَةٌ *three* and upwards is *orig. pl.* [314] (R). But, when the *sp.* [*post.* to the *num.* from 3 to 10 (R)] is مِائَةٌ *a hundred*, it is *sing.* (R, Aud, A), as ثَلٰثُمِائَةٍ [313] (Aud, A), سَبْعُمِائَةٍ (A), and تِسْعُمِائَةٍ [above]

(Aud); not *pl.* (R). By analogy ثَلٰثُ مِئَاتٍ or مِئِينَ [in the *pl.* (IY,Jm)] should be said (IY,IH), because مِائَةٌ has two *pls.*, one in the semblance of the *perf. pl. masc.*, vid. مِئُونَ [234,244] (R, Jm); and the other in the semblance of the *perf. pl. fem.*, vid. مِئَاتٌ [234] (Jm). But the *num.* is not *pre.* to the *perf. pl. masc.* [317]; so that only مِئَاتٌ remains (R,Jm), to which the *num.* might be *pre.* in default of the broken *pl.*, as in ثَلٰثُ عَوْرَاتٍ XXIV. 57. [240,317] (R); and, disliking that the *sp.* should follow the *pl.* with the ا and ت after having been accustomed to follow what is in the semblance of the *pl.* with the ي and ن, vid. عِشْرُونَ to تِسْعُونَ, they confine themselves to the *sing.*, which besides is shorter (R,Jm), while all fear of ambiguity is removed (R). S says (IY), It is not disapproved in their language that the form should be *sing.*, and the sense *pl.* (S, IY); so that some of them even say in poetry what is not used in prose (S): but this is only when there is no fear of ambiguity (IY); and an instance of it is كُلُوا فِي بَعْضِ بَطْنِكُمْ الخ [233] (S, IY), cited by S (IY). But [ثَلٰثُ مِئِينَ, as (IY,R)]

ثَلٰثُ مِئِينَ لِلْمُلُوكِ وَفَى بِهَا ❋ رِدَائِي وَجَلَّتْ عَنْ وُجُوهِ ٱلْأَهَاتِمِ

[By AlFarazdak, *Three hundred* camels as bloodwits *for* the slaughter of *the three kings has* the pawning of *my cloak paid for, and it has cleared away* this shame *from*

the faces of the Ahtams, i. e., the sons of Sinān alAhtam Ibn Sumayy (AKB), or ثَلْثُ مِئَاتٍ (IY),] occurs in poetic license [315] (IY, R, Aud, A), because the poets are allowed ample liberty in reverting to obsolete *o. fs.*; but this, though agreeable with analogy, is still anomalous in usage (IY). Some say مُؤُونَ with Ḍamm of the م [244] for مِئُونَ [234]: and some make the م of مِائَةٌ smack somewhat of Ḍamm in the *sing.* also, but do not make the Ḍamm plain; and that is [called] "stifling": while Akh says that, if you pronounced the م of مِئَاتٌ with Ḍamm, saying مُؤَاتٌ, like مُؤُونَ, it would be allowable. And some make the ن of مِئِينَ the seat of inflection, like [the ن of] سِنِينَ [236]: while Akh says that مِئِينَ is *orig.* فِعْلِينَ, like غِسْلِينَ, the ل being elided; so that, according to him, it is *sing.*: but this is of no account, since, if it were *sing.*, مِئِينَ would be said of *a* single *hundred*; though perhaps, according to him, it is a *quasi-pl. n.*: and some say that it is [a broken *pl.*, on the measure of] فِعِيلٌ, like عِصِيٌّ [243], the last ى being changed into ن [688]. And الْمِئِي in the saying

وَحَاتِمُ ٱلطَّآئِيُّ وَهَّابُ ٱلْمِئِي

[234], (1) according to Akh, is *orig.* الْمِئِينَ, the ن being elided by poetic license: (2) as is transmitted from Y, is curtailed of the ة, like تَمْرٌ from تَمْرَةٌ [254]; but this is

not correct, since the regular form would then be مِأًى, like مِعًى, as you say لِئًى from لِئَةٌ [Note on p. 900, l. 21], and ظِبًى from ظُبَةٌ [244]: (3) is sometimes said to be *orig.* مَئِىٌ, like كَلِيبٌ [237, 255, 257], the ف being pronounced with Kasr, as in شِعِرٌ and رِغِيفٌ [368], because the ع is a guttural letter; and to be then contracted [into الْمِئِى] on account of the rhyme: but مَئِىٌ has not been heard; so that this requires consideration (R). IM says in the Tashīl "And أَلْفٌ is peculiar in being used as a *sp.* [for any *num.*] without restriction; whereas مِائَةٌ is used as a *sp.* for only ثَلٰثٌ and إِحْدَى عَشْرَةَ and their *cats.*": as مِائَةُ أَلْفٍ *a hundred thousand*, أَحَدَ عَشَرَ أَلْفًا *eleven thousand* عِشْرُونَ أَلْفًا *twenty thousand*, and وَعِشْرُونَ أَلْفًا أَحَدٌ *twenty-one thousand*; and as ثَلٰثُمِائَةٍ *three hundred*, خَمْسُمِائَةٍ *five hundred*, إِحْدَى عَشْرَةَ مِائَةً *eleven hundred*, and خَمْسَ عَشْرَةَ مِائَةً *fifteen hundred* (Sn). ثَلٰثُمِائَةٍ and سِتُّمِائَةٍ must be written united, because the ا of [the *pre. n.* in] ثَلٰثُمِائَةٍ is elided, and the union is made a compensation for the elision: while the *o. f.* of [the *pre. n.* in] سِتُّمِائَةٍ is سِدْسٌ [307, 689, 758], the س having been converted into ت; and the union is made a compensation for the incorporation (D). The *sp.* of أَحَدَ عَشَرَ *eleven* to تِسْعَةَ

وَتِسْعُون *ninety-nine* is an *acc. sing.* (IH). It is put into the *acc.* because of the impossibility of prefixing [the *num.*] to it. In the case of [the *nums.*] from أَحَدَ عَشَرَ *eleven* to تِسْعَةَ عَشَرَ *nineteen*, this [impossibility] is because the Arabs dislike three things to be made like one *n.* [110]. For, though they say أَحَدَ عَشَرَ زَيْدٍ *Zaid's eleven* and خَمْسَةَ عَشَرَكَ *thy fifteen*, prefixion being allowable except in the case of اِثْنَا عَشَرَ [210, 318], still this is not like that, because the *post.*, when a *sp.*, is [denotative of] the [person or thing] ideally intended by the first, which it is put only to explain, so that the whole is like one thing; whereas the *post.* in خَمْسَةَ عَشَرَ زَيْدٍ *Zaid's fifteen* is different from the first, so that this is not like making three things to be ideally one. And, in the case of عِشْرُونَ *twenty* and its *cat.*, the impossibility is because the ن may not be elided on account of the prothesis, since it is not really the ن of the *pl.*, but is assimilated to it; while prefixion is not possible with retention of the ن, because of its resemblance to the ن of the *pl.* [110]. Sometimes such [phrases] as عِشْرُو دِرْهَمٍ *twenty dirhams* and أَرْبَعُو ثَوْبٍ *forty garments* occur; but they are rare. And the *sp.* is in the *sing.* because, when governed in the *acc.* as a *sp.*, and therefore in the semblance of the *obj.*, which is a complement, it does not remain like the

qualified, which is an essential, so that there should be any necessity to observe its state [of plurality]: and, since the plurality is intelligible from the preceding *num.*, and the *sing.* is shorter, they confine themselves to it. Yet, notwithstanding that the numbered becomes in the semblance of a complement, its *o. f.*, when it was qualified, is still observed; so that, in most cases, only it, and not the *num.*, is qualified, as عِنْدِي عِشْرُونَ رَجُلًا شُجَاعًا *With me are twenty brave men*, because it is the [word] intended as respects the sense, while the *num.*, though made to precede it, is like a qualification of it; just as it is qualified when it is *post.*, as إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ XII. 43 *Verily I see seven fat kine* [317]: but qualification of the *num.* is also allowable, though rare (R). As for VII. 160. [314], أَسْبَاطًا in it is [not a *sp.*; but (Sh)] a *subst.* for اِثْنَتَيْ عَشْرَةَ, the *sp.* being suppressed, i. e., فِرْقَةً [below] (Sh, Aud, A). Shl and IAR say that (Tsr), if أَسْبَاطًا were a *sp.*, the two *nums.* would be made *masc.*, because سِبْطٌ [*sing.* of أَسْبَاطٌ (Tsr)] is *masc.* (Aud, A); while the *sp.* would be made *sing.* (A), because it is the *sp.* of a *comp.* [*num.*] (Sn). IM, however, asserts [in the CK that there is no suppression, and (Tsr)] that أَسْبَاطًا is a *sp.*; but that the mention of أُمَمًا makes the predicament of femininization preponderate (Aud, A) in أَسْبَاطًا (Tsr), as the mention of كَاعِبَانِ and مُعْصِرٌ makes it preponderate in

ثَلٰث شُخُوص الخ [314] (And), because أَسْبَاطًا is qualified by أُمَمًا *pl.* of أُمَّة *a nation*. And Hf says that أَسْبَاطًا may be *ep.* of فِرَقًا, the qualified having been suppressed, and the *ep.* put into its place [119]; and that the *num.*, when applied to أَسْبَاطًا, is made *fem.* because أَسْبَاطًا is i. q. فِرَقًا *divisions*. But Fr holds that the *sp.* may be in the *pl.*; and the text appears to be evidence for him (Tsr). This *sp.* may not be separated [from the *num.*], عَلَى أَثْنَى الخ [86] being a poetic license (A). The *sp.* of مِائَة *a hundred* and أَلْف *a thousand*, of their *dls.*, and of the *pl.* of أَلْف, is a *gen sing.* (III). مِائَة, when *post.* to ثَلٰث and its *cat.*, is not pluralized in the *num.*, as above shown. But, if not *post.* to ثَلٰث and its *cat.*, it is pluralized; and that *pl.* is *pre.* to the *sing.*, as مِئَاتُ رَجُلٍ *hundreds of men*. The *sp.* is put into the *gen.* because this is the *o. f.*, as we mentioned in the case of such as ثَلٰثَةُ رِجَالٍ [314]. And it is made *sing.* because they are emboldened to this by the fact that the *sp.* governed in the *acc.* is in the *sing.*; while the *sing.* is lighter than the *pl.*, and the *num.* is sufficient indication of the plurality, the *multitude* and *plurality* being greater and more notorious in this scale than in the scale of the units, because [the *pl.* appropriate to] the scale of the units is the *pl.* of paucity [235, 315, 317], the predicament of which, according to them, is that

of the *sing.* in many things, such as their making its *dim.* according to its form [285], and developing another broken *pl.* from it [256] ; so that the plurality of the numbered is sufficiently notorious here to enable them to dispense with pluralizing it (R). But sometimes the *sp.* of مِائَةٌ is (1) a [*gen.*] *pl.* (R, Aud, A), by assimilation of مِائَةٌ to عَشَرَةٌ, since it is *ten times ten* (Sh), as in the reading of Ḥamza and Ks وَلَبِثُوا فِى كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِينَ XVIII. 24. *And they tarried in their cave three hundred years* [below] (Aud, A), where Ubayy reads سَنَةٍ (K) : (2) an *acc. sing.*, [anomalously (A),] as

إِذَا عَاشَ ٱلْفَتَى مِائَتَيْنِ عَامًا ✻ فَقَدْ ذَهَبَ ٱللَّذَاذَةُ وَٱلْفَتَاءُ

(R, Aud, A), by Rabī' Ibn Dabu' alFazārī, *When the young man lives two hundred years, pleasure and youth have gone* (MN, AKB). And IK allows أَلْمِائَةُ دِرْهَمًا *the hundred dirhams* and أَلْأَلْفُ دِينَارًا *the thousand dinārs* (A). IH says very happily "سِنِينَ in the reading ثَلٰثَ "مِائَةٍ سِنِينَ XVIII. 24. [above], with Tanwīn, which "is transmitted from others than Ḥamza and Ks [and "Ubayy], is a *subst.* [for ثَلٰثَ مِائَةٍ (B)], not a *sp.*, otherwise "two anomalies, putting the *sp.* of مِائَةٌ into the *pl.*, "and governing it in the *acc.*, would ensue ; so that it is "as though وَلَبِثُوا سِنِينَ were said [151]. And أَسْبَاطًا in "VII. 160. [above] is similar, otherwise the anomaly

"of putting the *sp.* into the *pl.* would ensue. Zj says "that, if سِنِينَ were governed in the *acc.* as a *sp.*, it would "be necessary that they should have tarried *nine hundred* "*years*, because it is understood that the *sp.* of مِائَةٌ is one "of *a hundred*, as مِائَةُ رَجُلٍ *a hundred men*, where رَجُل is "one of the مِائَةٌ ; so that, if سِنِينَ were a *sp.*, it would be "one of ثَلٰثَ مِائَةٍ ; and, سِنِينَ being at least *three* [234], "it would be as though *three hundred times three years*, "which are *nine hundred years*, were said. And this is "equally applicable to VII. 160., where, if أَسْبَاطًا *tribes* "were a *sp.*, they would be *thirty-six*, according to his "opinion. This, however, which Zj mentions, is also an ob- "jection to the reading of Ḥamza and Ks ثَلٰثَ مِائَةٍ سِنِينَ "with prefixion, سِنِينَ being, according to them, nothing "but a *sp.*, although it is not governed in the *acc.*; while "there is no doubt that the reading of the majority "is more regular, according to the GG, than the "reading of these two. But what Zj mentions does not "necessarily follow, because what he mentions is peculiar "to the case where the *sp.* is *sing.*; whereas, when it is a "*pl.*, the intention in it is like the intention in the *sp.* "occurring as a *pl.* in ثَلٰثَةُ أَثْوَابٍ [314]. Moreover the *o. f.* "in the whole is the *pl.*, the *sing.* being deviated to only "for a [special] cause, as before shown ; so that, when the "*sp.* is used in the *pl.*, it is used according to the o. *f.*;

"while what Zj says would necessarily follow only if "what is used in the *pl.* were used as the *sing.* is used, and "does not hold good when the *pl.* is used according to its "*o. f.* in what the *num.* is applied to." This is the end of IH's remarks. When you qualify the *sing. sp.*, you may observe the form or sense [of the qualified] in [regulating the number of] the *sp.*, as ثَلَٰثُونَ رَجُلًا ظَرِيفًا *thirty witty men* or ظُرَفَآءَ, and مِائَةُ رَجُلٍ طَوِيلٍ *a hundred tall men* or طِوَالٍ, whence فِيهِمَا ٱثْنَتَانِ ٱلخ [78] (R). And, if the rest of the *apposs.* be like the *ep.*, then أَسْبَاطًا in the text may be a *subst.* for the elided *sp.* فِرْقَةً [above], by observance of the sense (Sn). Fr allows سِنِينَ to be a *sp.* on the principle of فِيهِمَا ٱثْنَتَانِ ٱلخ [above], where سُودًا, which is a *pl.*, *occurs* as [*ep.* of the *sing.* (AKB)] *sp.* [حَلْوَةً (AKB)], because the *ep.* and the qualified are one thing. But the [correct] opinion is the first, because what is not allowable in firsts is allowable in seconds [538], as يَا زَيْدُ ٱلطَّوِيلُ *O tall Zaid* [49], while يَا ٱلطَّوِيلُ would not be allowable [52] (IY). S and many of the GG dislike the *sp.* of the *num.*, in any scale whatever, to be an *ep.* [317], as سَبْعَةُ طِوَالٍ and أَحَدَ عَشَرَ طَوِيلًا and مِائَةُ أَبْيَضَ, because what is intended from the *sp.* is *unequivocal designation*, which is non-existent in such *eps.* as these. But, if the *ep.* be peculiar to some genera, it is not dis-

liked, as ثَلٰثَةُ عُلَمَآءَ *three learned men* and مِائَةُ فَاضِلٍ *a hundred erudite men*. This is like what we said on هٰذَا ٱلْعَالِمُ and هٰذَا ٱلْأَبْيَضُ [148] (R).

§. 317. The *sp.* of [the *num.* from] 3 to 10 is mostly a broken *pl.* [315,316]. As for the sound *pl.*, (1) if it be an *ep.* [316], it does not occur as a *sp.* of the *num.*, according to S, except extraordinarily, ثَلٰثَةُ مُسْلِمِينَ not being said, nor ثَلٰثُ مُسْلِمَاتٍ, since the object of the *sp.* is *particularization of the genus*, while the *eps.* are deficient in this meaning, because most of them denote *generality*, for which reason you do not say in the broken *pl.*, when an *ep.*, ثَلٰثَةُ طُرَفَآءَ: (2) if it be not an *ep.*, then, (a) if it be a proper name, it seldom occurs as a *sp.*, because the *pl.* of the proper name must contain the ل [13]; while, the most important object of the *sp.* of the *num.* being *explanation of the genus*, not *individuation*, the *sp.* of the *num* is mostly *indet.*, even if it be a *gen.*, for which reason ثَلٰثَةُ ٱلزَّيْدِينَ *the three Zaids* and ثَلٰثُ ٱلزَّيْنَبَاتِ *the three Zainabs* are rare: (b) if it be not a proper name, then, (*a*) if it have a broken *pl.*, the sound is not used as a *sp.* in most cases, ثَلٰثُ كِسَرَاتٍ [238] not being said, but ثَلٰثُ كِسَرٍ [238,239], because the sound is seldom used as a *sp.* of the *num.* in any other position than this; but وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ XII. 43. *And seven green ears of corn*

[below] occurs, notwithstanding the existence of سَنَابِلُ: (*b*) if it have no broken *pl.*, the sound is used as a *sp.*, as XXIV. 57. [240,316] (R). The *num.* from 3 to 10 is *pre.* to the sound *pl.* [in three cases (A)], (1) when the broken *pl.* of the word is neglected, as سَبْعَ سَمٰوَاتٍ II. 27. *Seven heavens* and XII. 43. [316]: (2) when the *pl.* is in the vicinity of [a sound *pl.* formed from] a word whose broken *pl.* is neglected, as وَسَبْعَ سُنْبُلَاتٍ XII. 43. [above], which is in the vicinity of سَبْعَ بَقَرَاتٍ XII. 43. [316] (Aud, A): (3) when the other [*pl.*] is seldom used, as ثَلٰثُ سُعَادَاتٍ *three Su'ādas*, which is allowable because سَعَائِدُ is rare; but ثَلٰثُ سَعَائِدَ also is allowable. The sound *pl.* is preferable in these two last [cases]; and is necessary in the first, because the other [*pl.*] is neglected. If, however, the other be often used, and be not in the vicinity of [a sound *pl.* formed from] a word whose broken *pl.* is neglected, the *num.* is not *pre.* to the sound *pl.*, except rarely, as ثَلٰثَةُ أَحْمَدِينَ *three Aḥmads* and ثَلٰثُ زَيْنَبَاتٍ *three Zainabs* (A), more often ثَلٰثَةُ أَحَامِدَ and ثَلٰثُ زَيَانِبَ (Sn). But prefixion to the sound *pl.*, when an *ep.*, is weak, as ثَلٰثَةُ صَالِحِينَ *three righteous* men, the best [construction] being apposition as an *ep.*, and next the *acc.* as a *d. s.* (A). The *sp.* of 10 and what is below it [to 3 (IY)] ought to be a *pl.* of paucity [235,

315, 316], in order that it may correspond to the *num.* of paucity (M), because the exponent is according to the expounded (IY). If the numbered have only a *pl.* of paucity, or only a *pl.* of multitude, the *num.* is *pre.* to it, as ثَلٰثَةُ أَقْلَامٍ *three pens* [237, 242] and أَرْبَعَةُ رِجَالٍ *four men* [235, 237]. If however, it have both *pls*, the *num.* is mostly *pre.* to the *pl.* of paucity, in order that the numbered may correspond to the *num.* in paucity, as ثَلٰثَةُ أَجْبَالٍ *three mountains* [237]. But ثَلٰثَةُ فُرُوءٍ II. 228. [below] occurs, notwithstanding the existence of أَقْرَاءٌ [235]; though it is not regular. Mb indeed says that such as ثَلٰثَةُ كِلَابٍ *three dogs* is regularly allowable, as being renderable by ثَلٰثَةٌ مِنْ كِلَابٍ; but this is not well-known (R). The *num.* from 3 to 10 is *pre.* to the formation of multitude in two cases, (1) when the formation of paucity is neglected, as ثَلٰثُ جَوَارٍ *three girls*, أَرْبَعَةُ رِجَالٍ *four men*, and خَمْسَةُ دَرَاهِمَ *five dirhams*: (2) where there is a formation of paucity, but it is anomalous by analogy, [as being contrary to the rules (Sn),] or by hearsay, [as being rarely used (Sn),] and is therefore equivalent to the non-existent, the first as in II. 228. [above], since أَقْرَاءٌ is anomalous as *pl.* of قَرْءٌ with Fatḥ [below]; and the second as in ثَلٰثَةُ شُسُوعٍ *three shoe-latchets*, since أَشْسَاعٌ is seldom used (Aud, A). But this explanation of II. 228. is open to two objections, (1) what is remarked by IUK,

vid. that some mention أَقْرَآءٌ as *pl.* of قُرْءٌ with Ḍamm of the ق, in which case it is not anomalous; and (2) that قَرْءٌ with Fath [above] has a regular formation of paucity, vid. أَقْرُؤٌ, because أَفْعُلٌ is regular in فَعْلٌ with Fath of the ف, and quiescence of the ع, when sound in the ع, as here. And the language of [R and] BD is that, if the *sing.* of the *sp.* has a *pl.* of paucity not neglected, the *sp.* is mostly put in the *pl.* of paucity, as ثَلٰثَةُ أَحْبُلٍ *three mountains* [237] and خَمْسُ آكُمٍ *five mounds* [238, 254]; but is sometimes put in the *pl.* of multitude, as in II. 228., notwithstanding the occurrence of أَقْرَآءٌ [above] (Sn).

§. 318. When you go beyond 10, you put two words, (1) the unit, vid. تِسْعَةٌ *nine* and what is below it, which are all *uninfl.* upon Fatḥ, except (a) اِثْنَانِ and اِثْنَتَانِ [below], these being *infl.* like the *du.*; and (b) ثَمَانِيَ [319]: (2) عَشَرَةٌ *ten* [319], which is *uninfl.* upon Fatḥ unrestrictedly (Aud). As for the last member [of the *comp. num.* (Sn)], the cause of its uninflectedness is its implying the sense of the *con.* (Aṯ, i. e., the و [209,210] (Sn). And, as for the first, the cause of its uninflectedness is the last member's standing towards it in the place of the ة of femininization, [or rather its own standing in the place of what precedes the ة of femininization (Sn),] in respect of inseparability from Fatḥ. For that reason the

first member of إِثْنَا عَشَرَ [below] and إِثْنَتَا عَشْرَةَ is *infl.*, [since the cause of uninflectedness is wanting (Sn),] because their last member stands in the place of the ن [290,308], and what precedes the ن is the seat of inflection, not of uninflectedness (A). Some say that the first member is *uninfl.* because it is like part of the word (Sn). It is plain, from what we have mentioned [314], that you say أَحَدَ عَشَرَ عَبْدًا *eleven male slaves* and إِثْنَا عَشَرَ رَجُلًا *twelve men*, with both [members of the *comp.*] in the *masc*; and ثَلَثَةَ عَشَرَ عَبْدًا *thirteen male slaves*, with the first in the *fem.*, and the second in the *masc.*: and إِحْدَى عَشْرَةَ أَمَةً *eleven female slaves* and إِثْنَتَا عَشْرَةَ جَارِيَةً *twelve girls*, with both in the *fem.*; and ثَلَثَ عَشْرَةَ جَارِيَةً *thirteen girls*, with the first in the *masc.*, [and the second in the *fem.*] (Aud). The KK allow the first member to be *pre.* to the last member of the *comp.*, [the first being then *infl.* according to the *ops.*, and the last always in the *gen.* (Sn),] as هٰذِهِ خَمْسَةُ عَشَرِ *These are fifteen* (A), whence كُلِّفَ مِنْ عَلَّحِ [below] (Sn); and approve of that when [the last member of (Sn)] the *comp.* is *pre.*, as in خَمْسَةُ عَشَرِكَ *thy fifteen* [below]. The *num.* is sometimes *pre.* to the owner of the numbered; and then dispenses with ة *sp.*, as هٰذِهِ أَحَدَ عَشَرَ زَيْدٍ *These are Zaid's eleven* (A), because, when you say عِشْرُوكَ *thy twenty*, you address him that knows the

twenty attributed to him, while you do not say عِشْرُو زَيْدٍ *Zaid's twenty* to any but those who know *Zaid* and *his twenty* (Dm). That is done with all the *comp. nums.*, except إِثْنَا عَشَرَ [316] (A) and إِثْنَتَا عَشْرَةَ; and similarly with the uncompounded, as مِائَةُ زَيْدٍ *Zaid's hundred* (Sn). One says أَحَدَ عَشَرَكَ [210] and ثَلَثَةَ عَشَرَكَ *thy thirteen*: but not إِثْنَا عَشَرَكَ, because the عَشَرَ of إِثْنَا عَشَرَ [above], being equivalent to the ن of the *du.* [290], is not combined with prothesis [110]; nor إِثْنَانَكَ, lest it be mistaken for the prefixion of إِثْنَانِ *two* without composition (A). And, if a *comp. num.* be *pre.*, the uninflectedness remains (IM) unaltered in both members, as أَحَدَ عَشَرَكَ مَعَ أَحَدَ عَشَرَ زَيْدٍ *Thy eleven are with Zaid's eleven*, with Fatḥ of both members. This is the most frequent method, because the uninflectedness remains with the ا and ل, by common consent, and so therefore with prothesis [210]. The second method is that the last member should be *infl.*, the composition remaining, as in بَعْلَبَكَّ (A), though بَعْلَبَكَّ is diptote [4,215], because of the presence of the two causes [18], contrary to أَحَدَ عَشَرَ, because it is not a proper name (Sn). This method is transmitted by S from some of the Arabs, as أَحَدَ عَشَرُكَ مَعَ أَحَدَ عَشَرِ زَيْدٍ [with Fatḥ of the د of أَحَدَ in both cases, and Ḍamm of the ر in the first عَشَرَ, and Kasr of the ر in the second (Sn)]; and is indi-

cated by IM's saying (A), But the last member is sometimes *infl.* (IM): and it is approved by Akh; and preferred by IU, who asserts that it is the chastest, giving as his reason that prothesis restores things to their *o.f.* in inflection (A). This reason is not said to require inflection of the first member also, because the *pre* is the aggregate of the two members, not the first only, nor the second only; but, since the final of the second is the final of the *pre.* aggregate, the inflection appears in it (Sn). In the Tashīl, however, IM forbids this method to be copied, saying in the CT that there is no reason for approving it, because the *uninfl.* is sometimes *pre.*, as كَمْ رَجُلٍ عِنْدَكَ *How many a man is with thee!* [225] and مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ XI. 1. *From a wise, knowing One* [205] (A). But IUK remarks that it is said by some to be, according to S, a weak *dial.*; and that, since it is authorized as a *dial.*, to copy it is not forbidden, even if it be weak (Sn) And there is a third method, vid. that the first member should be *pre.* to the last, the uninflectedness of both being removed, as مَا فَعَلَتْ خَمْسَةْ عَشَرَكَ *What have thy fifteen done?*, transmitted by Fr; though IM mentions in the Tashīl that it is not to be copied, contrary to the opinion of Fr. "But ثَمَانِي عَشْرَةٍ", says IM in the Tashīl, meaning with prefixion of the first to the second without prefixion of the aggregate [to another thing (MN,Sn)], as

كُلِّفَ مِنْ عَنَائِهِ وَشِقْوَتِهْ * بِنْتَ ثَمَانِي عَشْرَةٍ مِنْ حِجَّتِهْ

[above], i. e. مِنْ عَامِهِ , [*He was overtaske l, on account of his weariness and distress, with a girl of eighteen of his years* (MN),] "is not allowable, by common consent". His assertion, however, of "common consent" requires consideration; for [others transmit that (MN)] the KK allow the first member to be *pre.* to the last member of the *comp.*, unrestrictedly, [i. e., in poetry or elsewhere (MN), whether the aggregate be *pre.* or not (Sn),] as before noticed (A).

§. 319. The ش of عَشَرَةٌ, [when compounded (R), in the *fem.* (IH,IA,A),] is pronounced with (1) Kasr by [the Banù (M)] Tamīm (M,IH,IM), as إِحْدَى عَشِرَةَ *eleven* (IY,A), and ثِنْتَا عَشِرَةَ *twelve* to تِسْعَ عَشِرَةَ *nineteen* (IY), with Kasr of the ش (A): (2) quiescence (M, R, IA, Aud, A) by the Ḥijāzis (M, R, Aud, A), which is the chastest *dial.* (R, A): (a) since they dislike the succession of four Fathas in what is like one word, and is moreover amalgamated with the unit, which [mostly] ends with a Fatḥa, the Tamīmīs deviate from Fatḥ to Kasr of its medial; while the Ḥijāzīs deviate from mobility to quiescence of the medial, in order that one heaviness may not be removed by another (R): (b) that is because the customs are broken in many of the *nums.*, whence their saying وَاحِدٌ and أَحَدٌ, but إِحْدَى upon the measure of فِعْلَى [322]; and عَشْرٌ and عَشَرَةٌ, but عِشْرُونَ with Kasr of its initial

[234, 320]; and ثَلٰثِمِائَةٍ to تِسْعِمِائَةٍ, not ثَلٰثِمِئَاتٍ, nor أَرْبَعِمِئِينَ, except anomalously [316] (IY): (3) Fatḥ (IY, R, A) by some (A), which is the *o. f.* (IY, A), and is read by AlA'mash in II. 57. [211] (IY), because the composition is accidental; but this is rare (R). In the *masc.*, however, the ش is pronounced with Fatḥ (A). The ع of عَشَرَ [in the *masc.*, as expressly stated in some of the MSS (Sn), when compounded with a unit mobile in the final (R),] is sometimes made quiescent, [because of the succession of vowels (A), in consequence of the combination of four Fathas, one of which is the Fatḥa on the final of the unit (R), in what is virtually one *n.* (K on XII. 4.),] as أَحَدَ عْشَرَ (R, A) and ثَلْثَةَ عْشَرَ (R), and so on (A), to تِسْعَةَ عْشَرَ (K); contrary to إِثْنَا عَشَرَ [210] (R), lest two quiescents be combined (K): and so Abù Ja'far reads [أَحَدَ عْشَرَ in XII. 4. (442), for lightness (K)]; while Hubaira, the companion of Ḥafṣ, reads إِثْنَا عْشَرَ شَهْرًا IX. 36. [83], though it involves a combination of two quiescents (A). Dm says "If it be said 'How may the ف of the *n.* be made quiescent?,' we say that, when the ء of هُوَ and هِيَ may be made quiescent after the و and the ف [670], this is more fitting" (Sn). The ى [of ثَمَانِيَ (Aud, A) occurring in the *num.* of the *fem.* (Sn), when compounded (A) in ثَمَانِيَ عَشْرَةَ (M, IH),] is (1) pronounced

with Fatḥ (M, IH, Aud, A) by most of the Arabs (M), who treat ثَمَانِىَ عَشْرَةَ like ثَلٰثَةَ عَشَرَ and أَرْبَعَةَ عَشَرَ, because the cause [209] is one (IY): (2) made quiescent (M, IH, Aud, A) by some of them (M), which often occurs, because the *comp.* is heavy by reason of the composition (R), as the ى is [necessarily (R)] made quiescent in مَعْدِى كَرِبُ (IY, R, Sn), قَالِى قَلَا [215] (IY, R), and بَادِى بَدَا [208,213] (R): (3) seldom (Aud), anomalously (IH), elided; while the ن is pronounced with Fatḥ (IH, Aud, A), because of the composition (Sn), since the ى tolerates Fatha on account of its lightness, as in رَأَيْتُ ٱلْقَاضِىَ *I saw the judge* [16] (R); or with Kasr (R, Aud, A), as an indication of the [elided (R)] ى (R, Sn): and hence the saying [of A1A'shà (KF)]

وَلَقَدْ شَرِبْتُ ثَمَانِيًا وَثَمَانِيًا ✻ وَثَمَانِ عَشْرَةَ وَٱثْنَتَيْنِ وَأَرْبَعَا

And assuredly I have drunk eight cups of wine *and eight and eighteen and two and four* [below] (A), properly ثَمَانِىَ عَشْرَةَ, the ى being elided according to the *dial.* of those who say طِوَالُ ٱلْأَيْدِ *long in the hands* (Jh, KF), as says the poet [Muḍarris Ibn Rib'ı alAsadı (Jsh)]

فَطِرْتُ بِمُنْصُلِى فِى يَعْمَلَاتٍ ✻ دَوَامِى ٱلْأَيْدِ يَخْبِطْنَ ٱلسَّرِيحَا

[below] (Jh)-*And I made my blade fly among stout she-camels bleeding in the forelegs, striking the leathern shoes on the ground* (Jsh). But, after elision of the ى, Fatḥ is better than Kasr of the ن, in order that ثَمَانَ may agree

with its sisters, because, when compounded with عَشْرَةَ; they are pronounced with Fatḥ of the finals (R). And sometimes also, when ثَمَانٍ is not compounded, its ى is elided, its inflection being placed upon the ن, as in the saying of the poet

لَهَا ثَنَايَا أَرْبَعٌ حِسَانُ ❊ وَأَرْبَعٌ فَنَعْرُهَا ثَمَانُ

[below] (R, A) *She has four beautiful central incisors*, two above, and two below, *and four* lateral incisors, two on the right, one above, and one below, and similarly on the left, *so that her front-teeth are eight* (AKB), and the tradition صَلَّى ثَمَانَ رَكَعَاتٍ [below] with Fatḥ of the ن (R). That is like the reading of some وَلَهُ ٱلْجَوَارِ ٱلْمُنْشَآتُ LV. 24. *And His are the ships* with sails *raised aloft*, with [elision of the ى and (K, B)] Ḍamm of the ر (A). But H in the D disapproves the elision of this ى (AKB). The correct method, [says he,] is to retain it, because the ى in ثَمَانٍ is the ى of the defective, which is expressed in prothesis and in the *acc.*, like the ى of قَاضٍ [16]. And, as for AlA'shà's saying وَلَقَدْ سَرَيْتُ آلخ [above], he elides the ى in it by poetic license, as it is elided from the *det.* defective in فَطِرْتُ بِمُنْصُلِي آلخ [above], i. e., ٱلْأَيْدِي; while, in cases of poetic license [below], one is allowed to elide the ى s from the finals of words, contenting oneself with the Kasra indicative of them, as in the saying of the Rājiz

كَفَاكَ كَفٌّ لَا تَلِيقُ دِرْهَمًا ✻ جُودًا وَأُخْرَى تُعْطِ بِٱلسَّيْفِ دَمَا

Thy two hands are a hand that sticks not to a dirham, from munificence; and another that gives blood with the sword (D). And IBr says [in his Notes on the D (AKB)] that the KK allow elision of this ى in poetry; and that Th cites لَهَا نَنَابَا الخ [above] as an instance of it (CD, AKB). But this [restriction of the elision to poetry] requires consideration; and H's saying "in cases of poetic license" [above] is open to the objection that the elision occurs in the Ḳur, as وَٱللَّيْلِ إِذَا يَسْرِ LXXXIX. 3. *And by the night when it goes away*, and cannot therefore be reckoned a poetic license (CD): and the truth is that it is not peculiar to poetry, as is proved by the tradition cited [above] by R, which is given in the Ṣaḥīḥ of Muslim in the chapter of Eclipse, on the authority of Ibn 'Abbās, who says صَلَّى رَسُولُ ٱللَّهِ صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ كَسَفَتِ ٱلشَّمْسُ ثَمَانَ رَكَعَاتٍ فِى أَرْبَعِ سَجَدَاتٍ *The Apostle of God (God bless him, and give him peace!) prayed, when the sun was eclipsed, with eight bows in four prostrations* (AKB). And sometimes that is done with رَبَاعٍ *shedding the lateral incisor tooth*, جَوَارٍ *ships* [above], and their like (R).

§. 320. The *num.* to whose end the و and ن are affixed, as عِشْرُونَ *twenty* and [its *cat.*, vid. (IY)] ثَلَٰثُونَ

thirty [and أَرْبَعُونَ *forty* to تِسْعُونَ *ninety*, which are in the form of the *pl.* (IY)], are of common gender, by predominance [of the side of the *masc.* (IY)], as in

دَعَتْنِي أَخَاهَا بَعْدَ مَا كَانَ بَيْنَنَا ❊ مِنَ الْأَمْرِ مَا لَا يَفْعَلُ الْأَخَوَانِ

(M), by 'Abd ArRaḥmān Ibn AlḤakam (CD), *She called me her brother after that there had been between us that matter which brother and sister do not do* (AAz). It is a rule [of Arabic (D)] that, when the *masc.* and *fem.* are combined (D, IY), the predicament of (D) the *masc.* predominates (D, IY, BS) over the *fem.* (D, BS), as in AlFarazdaḳ's saying لَنَا قَمَرَاهَا الخ [247] (BS), because it is the *o. f.* [263] (D, IY), the *fem.* being a *deriv.* from it. This rule is universally observed except in two cases, (1) ضَبُعَانِ *two hyenas*, when you mean *a male* and *a female*; for you form the *du.* from the *fem.*, not the *masc.*, in order to escape from the combination of *augs.*: (2) the *cat.* of the date [below] (D). They say that the *fem.* predominates over the *masc.* in two cases, (1) ضَبُعَانِ as *du.* of ضَبُعٌ for the *fem.* and ضِبْعَانٌ for the *masc.*; for the Arabs do not say ضِبْعَانَانِ [228]: (2) the *date*; for they date by nights [325. B], not by days. That is mentioned by Jj, [or, in one Ms, Zji (DM),] and many. But [in averring the dating by nights to be a case of predominance (DM)] it is a piece of carelessness. For the essence of predominance is that two things should be

combined [in existence, as in the first *ex.*, or in expression, as in the coming *ex.* (DM)]; and that the predicament of one should then be applied to the other: whereas *night* and *day* are not combined [in expression or in existence, at the time of dating, which is not a part of the day and night together, but either of the day or of the night (DM)]; nor are two things here spoken of by the name of one to the exclusion of the other. And the reason why the Arabs date by nights is only that the nights precede [the days], since the Arab months are lunar, and the moon rises only at night (ML); so that, in this respect, the nights precede the days (DM). A true case [of predominance of the *fem.* over the *masc.* in dating (DM)] is your saying كَتَبْتُهُ لِثَلَاثٍ بَيْنَ يَوْمٍ وَلَيْلَةٍ *I wrote it after three nights* and *days* (ML), meaning that some of the *three* were *days*, and some *nights* (DM). And the formula for it [in dating and elsewhere (DM)] is that there should be a *num.* specified by a *masc.* and a *fem.*, both irrational, and separated from the *num.* by the word بَيْنَ, as in فَطَافَتْ ثَلَاثًا الخ [below] (ML). The *num.* specified by a *masc.* and a *fem.* together is (1) separated from them by the word مِنْ or بَيْنَ [or both combined (AKB)], in which case predominance is given to the *masc.*, as اِشْتَرَيْتُ عَشَرَةً بَيْنَ عَبْدٍ وَأَمَةٍ *I brought ten male and female slaves* [below] and رَأَيْتُ خَمْسَةَ عَشَرَ مِنَ ٱلنُّوقِ وَٱلْجِمَالِ *I saw fifteen she-*

camels and he-camels; unless the two *sps.* be يَوْم and لَيْلَة [314], in which case predominance is given to the *fem*, as فَطَافَتْ ثَلَاثًا بَيْنَ يَوْمٍ وَلَيْلَةٍ * وَكَانَ ٱلْكِبْرُ أَنْ تُضِفَّ وَتَجْأَرَا [By AnNābigha alJa'dī, describing a wild cow, whose young one had been devoured by a wild beast, *Then she went round about, for three days and nights*, seeking for him, *and the display of grief was that she yearned and lowed* (AKB)], since dating is based upon *nights*, as will be seen [326.B], for which reason, when you speak vaguely, and do not mention the *days* and *nights*, the expression follows the *fem.*, as أَقَامَ فُلَانٌ خَمْسًا *Such a one abode five* days, whence يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا II. 234. *They shall compel themselves to wait four months and ten* days [314]: (a) you make the *fem.* predominate only for that reason, and because of the separation, since, with separation, the *sp.* is, as it were, not mentioned: S says (R), خَمْسَةَ عَشَرَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ is allowable by analogy, but is not the idiom of the language of the Arabs [314] (S,R): (2) not separated [from the two *sps.*] by these two words, in which case, (a) if the *num.* be *pre.* to the numbered, predominance is given to the foremost, as خَمْسَةٌ وَأَعْبُدٍ وَآمٍ *five male and female slaves* and خَمْسُ آمٍ وَأَعْبُدٍ *five females and male slaves*, since the prefixion to it imports an excess of peculiarity [to it]; and so in the *num.* to which this *pre. num.* is coupled, as ثَلَاثَةٌ وَمِائَةُ رَجُلٍ وَٱمْرَأَةٍ

a hundred and three men and women and ثَلٰثُ وَأَلْفُ نَاقَةٍ وَجَمَلٍ *a thousand and three she-camels and he-camels*: (b) if the numbered be in the *acc.* as a *sp.*, then, (*a*) if the *masc. sp.* be rational, whether the *fem.* be rational or not, the *masc.* is regarded, as خَمْسَةَ عَشَرَ اِمْرَأَةً *fifteen women and men* and خَمْسَةَ وَعِشْرُونَ نَاقَةً وَرَجُلًا *five and twenty she-camels and men*, from respect for the *masc.* gender conjoined with reason; (*b*) if the *masc.* be not rational, the foremost is regarded, as ثَلٰثَةَ أَرْبَعَةَ عَشَرَ جَمَلًا وَنَاقَةً *thirteen he-camels and she-camels*, أَرْبَعَةَ عَشَرَ بَيْتًا وَصُفَّةً *fourteen houses and porches*, and أَرْبَعَةَ وَعِشْرُونَ يَوْمًا وَلَيْلَةً *four and twenty days and nights*. When the two *sps.* are يَوْمٌ and لَيْلَةٌ, as سِرْتُ أَرْبَعَةَ عَشَرَ يَوْمًا وَلَيْلًا *I journeyed fourteen days and nights*, what is meant is *fourteen days and fourteen nights*, because with the nights are days equal to them in number: whereas [the *sps.* in] خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً [above] اِشْتَرَيْتُ عَشَرَةً بَيْنَ عَبْدٍ وَأَمَةٍ *fifteen he-camels and she-camels* are not like that; but the sense is that the aggregate number of *male and female slaves* is *ten*, some of the *ten* being *male* and some *female slaves*; and they may be equal, *five male* and *five female*, or unequal. The *indet. post.* to بَيْنَ in such a case as this, i. e., in the position of division, is intended to denote *genus*; and the word بَيْنَ is metaphorically adapted

from the local *adv.* : so that اَلْقَوْمُ بَيْنَ رَجُلٍ وَامْرَأَةٍ *The people are men and women* means that they are not excluded from [either of] these two divisions, and from [either of] these two genera; as what is *between* two things is not excluded from the place intermediate between them (R). It is understood from the language of IM that the unit may not be compounded with عِشْرُونَ and its *cat.*, but that coupling is necessary, as خَمْسَةٌ وَعِشْرُونَ [313], not خَمْسَةَ عِشْرِينَ [325], perhaps because of the ambiguity in such as رَأَيْتُ خَمْسَةَ عِشْرِينَ رَجُلًا, which might mean *I saw the five of*, i. e., *belonging to, twenty men* (A). بِضْعٌ pronounced with Kasr, but by some of the Arabs with Fatḥ, of the ب, means *from three to nine* (Jh, R). IM says in the CK that بِضْعَةٌ and بِضْعٌ have the predicament of تِسْعَةٌ and تِسْعٌ, whether uncompounded or compounded, and have عِشْرُونَ and its *cat.* coupled to them, as لَبِثْتُ بِضْعَةَ أَعْوَامٍ *I tarried some odd years* and بِضْعَ سِنِينَ, and عِنْدِي بِضْعَةَ عَشَرَ غُلَامًا *I have ten and odd men-servants* and بِضْعَ عَشْرَةَ أَمَةً *ten and odd maid-servants*, and بِضْعَةٌ وَعِشْرُونَ كِتَابًا *twenty and odd books* and بِضْعٌ وَعِشْرُونَ صَحِيفَةً *twenty and odd volumes* ; and that بِضْعَةٌ means from ثَلَاثَةٌ to تِسْعَةٌ, and بِضْعٌ from ثَلْثٌ to تِسْعٌ (A). Jh says (R), When you pass beyond عَشَرَةٌ, away goes بِضْعٌ ; so that you do not say بِضْعٌ وَعِشْرُونَ (Jh,

R): but the well-known opinion is that it may be used with all the decimal numbers (R); and the saying that it does not accompany any but ten is refuted by the words of the Prophet اَلْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً *Faith is composed of sixty and odd parts*, or in one version بِضْعٌ وَسَبْعُونَ *seventy and odd* (Sn).

§. 321. The *nums.*, [when you enumerate them (IY),] are *uninfl.* upon quiescence, as وَاحِدْ اِثْنَانْ ثَلٰثَهْ *one-two-three* [159,647], because the meanings necessitating inflection [19] are wanting (M), since these *nums.* do not occupy the place of *ns.*, so as to be *ags.*, *objs.*, or *inchs*; but correspond to *ejs.*, like صَهْ and مَهْ [187, 200]. That is confirmed by the saying ثَلْثَهُرْ بَعَهْ *three-four* transmitted by S, where the ه, though mobilized by the Fatḥa of the Hamza in أَرْبَعَهْ, is left in its state [as a ه], not restored to the ة, as an indication that it is constitutionally quiescent in the *num.* (IY). Similarly the names of the letters of the alphabet, and what resembles that, [are quiescent in the finals (IY),] when simply enumerated (M), not coupled, nor occupying the place of *ns.*, as أَلِفْ بَا تَا ثَا [159]. The ز then has two *dial. vars.*, زَايْ with a ي after the ا [720, 723], like وَاوْ with a و after the ا; and زَىْ upon the measure of كَىْ and أَىْ: while زَا [with the ا] prolonged or abbreviated [234] is transmitted. Thus [the names of]

these letters cease not to be *uninfl.*, because they are *ejs.* corresponding to صَهْ [above], مَهْ, and إِيهِ, until you make them occupy the place of *ns.*, in which case you put them into the *nom.*, *gen*, and *acc.*, as you do with *ns*, saying أَوَّلُ ٱلْجِيمِ جِيمٌ *The initial of the* word جِيمٌ *is a* ج, and آخِرُ ٱلصَّادِ دَالٌ *The final of the* word صَادٌ *is a* د, and كَتَبْتُ جِيمًا حَسَنَةً *I wrote a beautiful* ج: and similarly in coupling, because it is equivalent to dualization [228], as when you say "what is the spelling of *Bakr?*", and the answerer says بَآءٌ وَكَافٌ وَرَآءٌ *A* ب *and a* ك *and a* ر, inflecting them because he couples; whereas, if he does not couple, he makes them *uninfl.*, saying بَا كَافْ رَا: Yazīd Ibn Al Ḥakam [athThaḳafī al Baṣrī, the celebrated poet (AKB),] says, satirizing the GG,

إِذَا ٱجْتَمَعُوا عَلَى أَلِفٍ وَبَآءٍ ❋ وَوَاوٍ هَاجَ بَيْنَهُمْ جِدَالُ

[below] (IY) *When they get together over an* ا *and a* ب *and a* و, *a wrangle arises among them* (AKB). The *o. f.* of *ns.* is inflection; and, whenever you find any of them *uninfl.*, you must seek a cause for its uninflectedness, like what we have mentioned for the *prons.* [16], the vague *ns.* [171, 176], the verbal *ns.* [187], the *mets.* [216], and some of the *advs.* [201]. But, as for the *ejs.* and the names of the letters of the alphabet, their uninflectedness is original, not needing a cause; while their inflec-

tion in such as تَدَاعَيْنَ آلخ [123, 200] and إِذَا ٱجْتَمَعُوا آلخ [above] is caused by their being constructed, which is contrary to the *o. f.* (R. on Inflection). If that be contested on the strength of the Fatḥ of the م in آلٓمٓ ٱللَّهُ لَا إِلَٰهَ إِلَّا هُوَ III. 1. *Alif-Lām-Mīm. God, there is no god but He*, the answer is that the م is *orig.* quiescent, being pronounced with Fatḥ only because of the concurrence of two quiescents, the م and the ل of ٱللَّهُ [663]. By analogy it ought to be pronounced with Kasr [664]; but, disliking Kasr, lest two Kasras having between them a ى, which is the origin of Kasra, be combined in the word, which would then be too heavy, they deviate to Fatḥa, which is lighter, as كَيْفَ [207] and أَيْنَ [206] are *uninfl.* upon Fatḥ for this reason (D). When you make [the names of] these letters *ns.*, predicating of them, and coupling some of them to others, you inflect them, as we have mentioned, prolonging such of them as are abbreviated, and doubling the ى of زَيْ in the *dial.* of those who do not put the ا [above]. For, when transferred to the *cat.* of *ns.*, they must be treated as such: so that (1) they may be (a) declined as triptotes; (b) dualized and pluralized; and (c) represented by the ف, ع, and ل: (2) their ا may be decided not to be *rad.*, because they are transferred to a *cat.* where that is necessary: (3) since among *sing. ns.*, into which inflection enters, there is no *bil. n.* whose

s cond is a letter of prolongation and softness, therefore (a) you add to the ا of بَا, تَا, and ثَا another ا, in order that they may become *tril.*; and then you convert the [second] ا into Hamza, because of its quiescence and the quiescence of the first ا, as in كِسَآءٌ and رِدَآءٌ [683, 721, 723]: and (b) you add to the ى of رَىْ another ى, into which you incorporate the first, as you do in the case of *ps.* when you transfer them to the *cat.* of *ns.*, as in لَيْتَ شِعْرِى الخ [191, 200], where the poet doubles the و in لَوْ, when he treats it as a *n.* by predicating of it [275, 306] (IY). When you say هذا وَاحِدٌ *This is one* and رَأَيْتُ ثَلٰثَةً *I saw three*, then inflection [is necessary], as you say هٰذِهِ كَافٌ *This is a* ك and كَتَبْتُ جِيمًا *I wrote a* ج (M).

§. 322. وَاحِدٌ [313] is an *act. part.* from وَحَدَ, *aor.* يَحِدُ, *inf. n.* وَحْدٌ or حِدَةٌ, i. q. اِنْفَرَدَ *was single* [324]. Therefore اَلْوَاحِدُ means اَلْمُنْفَرِدُ, i. e. اَلْعَدَدُ الْمُنْفَرِدُ *the single* (*number*); and is used in [qualifying] the numbered [314], like the rest of the *nums.*, as رَجُلٌ وَاحِدٌ *a single man* and قَوْمٌ وَاحِدُونَ *a single people.* The broken *pl.* is وُحْدَانٌ [325. A] or أُحْدَانٌ, like شُبَّانٌ [247] from شَابٌّ *youthful*, the Hamza being a substitute for the و [below]. And the assimilate *ep.* is وَحَدٌ with Fatḥ or Kasr of the ح, and وَحِيدٌ also. The و is changed into Hamza, (1) in

أُحْدَانٌ [above], where the change is regular, since the ء pronounced with Damm may be changed into Hamza in the beginning, as أُجُوهٌ and أُفِتَتْ, for وُجُوهٌ and وُقِتَتْ [683]; or the middle, as قُؤُوسٌ [243]: (2) in أَحَدٌ, where it is anomalous, according to all: (3) in إِحْدَى, where the change of the ء pronounced with Kasr in the beginning, as in إِشَاحٌ and إِلْدَةٌ for وِشَاحٌ and وِلْدَةٌ, is regular according to Mz, and anomalous according to others. When used in the *nums.* between two decimal numbers, the forms أَحَدٌ and إِحْدَى are preferred to وَاحِدٌ and وَاحِدَةٌ, for the sake of lightness. But sometimes, though rarely, وَاحِدٌ and وَاحِدَةٌ also occur, as وَاحِدَ عَشَرَ and وَاحِدَةَ عَشْرَةَ *eleven*, and وَاحِدٌ وَعِشْرُونَ and وَاحِدَةٌ وَعِشْرُونَ *twenty-one* (R). And sometimes, [though rarely (A),] وَحَدَ عَشَرَ *eleven* is said (R, A), according to the *o. f.* (A) When *pre.*, أَحَدٌ and إِحْدَى are regularly used otherwise than in the *nums.* between two decimal numbers, as أَحَدُهُمْ and إِحْدَاهُنَّ *one of them*. When not *pre.*, إِحْدَى is not used except in the *nums.* between two decimal numbers. But أَحَدٌ is regularly used to denote *generality of beings having knowledge* after negation, prohibition, interrogation, or condition, as مَا جَآءَنِى أَحَدٌ [499]; and keeps to the *sing. masc.*, as لَسْتُنَّ كَأَحَدٍ مِنَ ٱلنِّسَآءِ XXXIII. 32. *Ye are not like any* others

of the wives (R) and LXIX. 47. [107] (Jh). Its determination is then rare [262]. And sometimes it is able to dispense with negation of what precedes it, in consequence of the negation of what follows it, if this contain its *pron.*, as إِنَّ أَحَدًا لَا يَقُولُ ذٰلِكَ *Verily not any one says that.* But أَحَدٌ does not occur in affirmation, when it is meant to denote *generality*; so that لَقِيتُ أَحَدًا إِلَّا زَيْدًا *I met any one but Zaid* is not said, contrary to the opinion of Mb. And وَاحِدٌ also is used in the *non-aff.* to denote *generality of rational beings*; but is made *fem.*, as مَا لَقِيتُ وَاحِدًا مِنْهُمْ وَلَا وَاحِدَةً مِنْهُنَّ *I have not met one of them* (*masc.*), *nor one of them* (*fem.*). F says that the Hamza of the أَحَدٌ used in the *non-aff.* to denote *totality* is *rad.*, not a substitute for the و; whereas in the *aff.*, as in CXII. 1. [below], it is a substitute by common consent. He seems not to see the sense of *unity* in such as مَا جَاءَنِي أَحَدٌ [above], and therefore to hazard the conjecture that the Hamza is *rad.*; but you ought rather to say that, in every case, its Hamza is a substitute for the و, the sense of مَا جَاءَنِي أَحَدٌ being *One has not come to me: how then can any more have come?* Sometimes, but rarely, أَحَدٌ is used in the *aff.*, not in a *num.* between two decimal numbers, nor *pre.*, but like وَاحِدٌ, as CXII. 1. [160]. And sometimes in *praising*, and *negativing*

[*the existence of*] *a like*, they say هُوَ أَحَدُ ٱلْأَحَدِينَ and هُوَ إِحْدَى ٱلْإِحَدِ, giving إِحْدَى the *pl.* إِحَدٌ by assimilation to سِدْرَةٌ *pl.* سِدَرٌ [238, 254]. The meaning of هُوَ إِحْدَى ٱلْإِحَدِ is *He is a calamity that is one of the ones.* The poet [AlMarrār Ibn Sa'īd alFaḳ'asī (AKB)] says

عَدُّونِيَ ٱلثَّعْلَبَ عِنْدَ ٱلْعَدَدِ ✻ حَتَّى ٱسْتَثَارُوا بِيَ إِحْدَى ٱلْإِحَدِ

(R) *They reckoned me to be the fox at the muster* of the heroes, thinking that I should elude, and not face them, *until they roused in me*, the ب being abstractive [1], *one of the calamities.* Dm says in his Commentary on the Tashīl "إِحْدَى ٱلْإِحَدِ, though "*fem.*. is applied to the *masc.*, because it means *one of* "*the calamities*, an expression applicable to the *masc.*, "as هُوَ دَاهِيَةٌ مِنَ ٱلدَّوَاهِي *He is one of the calamities*: and "أَحَدُ ٱلْأَحَدِينَ also means *one of the calamities*; but they "give the *pl.* of the rational to what they deem great, "even though it be not rational. He, then, who says "هُوَ أَحَدُ ٱلْأَحَدِينَ observes agreement with the form "of هُوَ, and therefore makes both the words *masc.*; "while he who says إِحْدَى ٱلْإِحَدِ observes the sense, and "therefore puts إِحْدَى, prefixing it to the *pl.* of the *fem.* "And there is another *dial. var.* of ٱلْإِحَدِ, vid. [ٱلْأَحَدِ with]

"Ḍamm of the ا and Fatḥ of the ح "(AKB). And some words [peculiar to negation (AKB)] are used like أَحَدٌ in the *non-aff.* to denote *totality* (R). R mentions twenty-one, which are mistranscribed in most of the MSS, so that we think it a kindness to spell and explain them (AKB), vid. (1) عَرِيبٌ (R), as مَا بِهَا عَرِيبٌ *There is not in it any one speaking plainly,* i. e., says ISB, مُعْرِبٌ, which they sometimes say in this sense; and so says the author of the KF (AKB): (2) دَيَّارٌ [499]: (3) دَارِيٌّ (R), a *rel. n.* from دَارٌ *a house* (AKB): (4) دُورِيٌّ (R): (a) ISk says that it is not pronounced with Hamza; and ISB says that it is a *rel. n.*, by rule دَارِيٌّ, because دُورٌ is *pl.* of دَارٌ [310]: (b) Abù 'Amr adDūrī is so called not in relation to دُورٌ *pl.* of دَارٌ, but to a place in Al'Irāḳ called دُورٌ: (c) some add دُوءِرِيٌّ with Hamz of the و, which, says Kl, is said by Lh to be a blunder; and the KF adds دَيُّورٌ (AKB): (5) طُورِيٌّ (R), a *rel. n.*, said by ISB to be from طُورٌ *a mountain*; and by Kl to be from طُورَةٌ a *dial. var.* of طِيرَةٌ *an omen*, which is improbable, the correct opinion being the first: and like it is طُورَانِيٌّ with the addition of the ا and ن: (6) طَاوِيٌّ with an ا and a و: this is transmitted from Lh by Kl, who says that it is without Hamza; but the author of the KF spells it [طُوءِرِيٌّ, like جُهَنِيٌّ (KF),]

with Ḍamm of the ط, Fatḥ of the Hamza, which is the ع of the *v.*, and Kasr of the و which is the ل of the *v.*: and the KF gives two other *dial. vars.*, both mentioned by Kl, طُوئِيٌّ, [like طُوعِيٌّ (Jh, KF),] with the Hamza put after the و, and with Damm of the ط and quiescence of the و, the form to which Jh restricts himself; and طُوِّيٌّ with Ḍamm of the ط and quiescence of the Hamza, the only form mentioned by ISk, which is said by ISB in his Commentary to be from طَآءَ *aor.* يَطُوءُ, like طَاعَ *aor.* يَطُوعُ, meaning *went away in the earth*, but transposed, its regular form being طُوئِيٌّ, like طُوعِيٌّ [above]: while most of the MSS of the R have (AKB) طَارِيٌّ (R), with the ر, which is authorised by ISgh (AKB): (7) أَرِمٌ (R), cited in the Faṣīḥ by Th, whose Commentators say "with Fatḥ of the Hamza, and Kasr of the ر" (AKB): (8) أَرِمٌ (R), like أَمِرٌ (KF), by addition of the ى to the foregoing (AKB): one says مَا بِالدَّارِ أَرِيمٌ *There is not in the house any one*, or أَرِمٌ by elision of the ى, i. e. أَحَدٌ, as says Zuhair

دَارٌ لِأَسْمَآءَ بِالْغَمْرَيْنِ مَاثِلَةٌ ❊ كَالْوَحْيِ لَيْسَ بِهَا مِنْ أَهْلِهَا أَرِمُ

A dwelling of Asmā's in AlGhamrān, effaced like writing, wherein is not any one of its inhabitants (Jh): (9) كَتِبٌ (R), which is said by ISB to be from أَجْمَعُ أَكْتَعُ

[139] (AKB) : (10) كَرَّابٌ (R), with Fatḥ of the ك and a double ر, being فَعَّالٌ from كِرَابٌ *turning the soil over for tillage* ; but this word is not mentioned by ISk (AKB) : (11) دُعْوِىٌّ (R), which, ISk says, is from دَعَوْتُ *I called* (AKB) : (12) شَفْرٌ, pronounced [with Fatḥ, and (AKB)] sometimes with Ḍamm of the ش (R), both transmitted by Kl from Lh : ISB says that مَا بِهَا شَفْرٌ means *There are not in it few nor many* from شَفَرَ meaning *became few* ; while Sgh transmits from Fr شَفْرَةٌ with Fath and the ة (AKB) : but sometimes it does not accompany negation (R), i. e., occurs in affirmation (AKB) : (13) دُبِّىٌّ (R), with Ḍamm of the د : Sgh says that it is said by Ks to be from دَبَبْتُ *I crept*, meaning مَنْ يَدِبُّ *one that creeps* ; but ISB says that this is irregular, the regular form being دَبِيبِىٌّ, because it is a *rel. n.* from دَبِيبٌ *creeping* (AKB) : (14) دِبِّيجٌ (R), with Kasr of the د and of the double ب : ISB says that it is from دَبْجٌ meaning *decoration* and *adornment* ; but that some transmit it as دِبَّيحٌ with the undotted ح, which is inexplicable, unless it be فِعِّيلٌ from دَبَّحَ ٱلرَّجُلُ *The man stooped his* head : (15) وَابِرٌ, which, ISB says, may mean ذُو وَبَرٍ *possessor of camels' fur*, i. e., *owner of camels* ; or may mean *dweller in a tent of camel's fur* : but most of the MSS have (AKB) آبِرٌ (R), an *act. part.* from أَبَرْتُ ٱلنَّخْلَةَ

I fecundated the palm-tree; and in the Tashīl also آبِرٌ occurs, though Dm says that it is a mistranscription of the copyists, the correct form being وَابِرٌ with the و, because آبِرٌ is used in affirmation (AKB): (16) آبِزٌ with the ز (R), says R, which is an *cat. part.* from أَبَزَ ٱلظَّبْيُ *The gazelle bounded in its running*: but there is no doubt that this word is mis-spelt by R, either for آبِنٌ with the ن, which is in the Tashīl, and is transmitted by Kl from IAr, being, says Dm, the *act. part.* of أَبَنَهُ *found fault with him*, i. e. مَنْ يَعِيبُ *one that finds fault*, that being the genus *man*; or for وَابِنٌ, which is transmitted by Kl from Lh, being derived, says the KF, from وَبَنَةٌ *hunger* (AKB): (17) تَأْمُورٌ (R): ISB says that AZ transmits مَا بِهَا تَأْمُورٌ *There is not in it any one*, i. e. أَحَدٌ, with Hamza; and that مَا فِي ٱلرَّكِيَّةِ تَأْمُورٌ *There is not in the well anything* also is said, meaning *water:* and so Kl transmits from AZ (AKB): (18) تُؤْمُورٌ (R), with Damm of the ت, and with Hamza, as مَا بِهَا تَأْمُورٌ وَلَا تُؤْمُورٌ, i. e. أَحَدٌ, transmitted by Kl from Lh: (19) تُومُورٌ without Hamza (AKB): (20) تُؤْمُرِيٌّ (R), with Damm of the ت and م: ISk says that مَا بِهَا تُؤْمُرِيٌّ in *There is not in it any creature* is a *rel. n.* from تَأْمُورٌ; and that مَا رَأَيْتُ تُؤْمُرِيًّا أَحْسَنَ مِنْهَا *I have not seen any crea-*

ture more beautiful than her is said of a fair woman, i. e., خَلْفًا: and his Commentator ISB says that تُومِرِى is a *rel. n.* irregularly formed from تَأْمُورٌ, which is *heart's blood*: these four are from the crude-form تمر (AKB): (21) نُمِّىٌّ (R), with Damm of the ن and with a double م: the author of the KF says مَا بِهَا نُمِّىٌّ *There is not in it any one*, i. e., أَحَدٌ; and Kl says that it is an irregular *rel. n.* from نِمَّةٌ *a louse*, meaning *lousy*: but this word is not found in the Iṣlāḥ [alManṭiḳ of ISk (HKh)], though it is mentioned in the Tashīl. These are the words mentioned by R, who here follows IM. And there remain some other words cited by ISk, vid. (22) صَافِرٌ, which, ISB says, is an *act. part.* from صَفَرَ ٱلرَّجُلُ *The man whistled*: (23) نَافِخُ ضَرَمَةٍ with Fatḥ of the ض and ر, i. e., says ISB, *a blower of a piece of wood having fire in it*: (24) صَوَّاتٌ, which is فَعَّالٌ from صَوْتٌ *shouting*: (25) لَاعِى قَرْوٍ, i. e., says ISB, *a licker of a dog's platter*, as though it meant *There is not in it a dog, nor a wolf*: (26) نَاخِرٌ *a snorter* or *snorer*: (27) نَابِحٌ *a barker* i. e., says ISB, *a dog*: (28) أَنِيسٌ, which, says ISB, is فَعِيلٌ from أَنِسَ بِٱلشَّىْءِ *was familiar with the thing*; but is not used except in denial, as

وَبَلْدَةٍ لَيْسَ بِهَا أَنِيسُ

[88]: whereas the saying of AlHuṭai'a

أَذِئْبُ ٱلْقَفْرِ أَمْ ذِئْبٌ أَنِيسٌ ❊ أَصَابَ ٱلْبَكْرَ أَمْ حَدَثُ ٱللَّيَالِي

Has the wolf of the waste or a tame wolf seized the young camel, or the disaster of the nights? may be cited to the contrary: (29) مَا بِهَا دَاعٍ وَلَا مُجِيبٌ *There is not in it any caller, nor any answerer*; but this is obviously not peculiar to negation: (30) مَا بِهَا رَاعٍ وَلَا نَاعٍ *There is not in it any one*, which, says ISB, are sometimes used otherwise than in negation, because the نُعَآءٌ is the *bleating* of the goat, and the رُغَآءٌ the *grumbling* of the camel [328]. And here are some other words from the Amālī of Kl, (31) مَا بِهَا دَوِّيٌّ, i. e., says Jh, *There is not in it any inhabitant of the* دَوٌّ *desert* [302]: (32) مَا بِهَا عَنٌّ, i. e., says Jh, أَحَدٌ; while عَآئِنٌ is added by AUd on the authority of Fr, and عَائِنَةٌ by Lh: but عَبْنٌ and عَائِنَةٌ are not inseparable from negation, whereas عَائِنٌ is not used in affirmation: (33) طَارِفٌ *a looker* from يَطْرِفُ بِعَيْنِهِ *He looks with his eye*, i. e., يَنْظُرُ (AKB).

§. 323. When the *num.* is intended to be *det.*, then, (1) if it be single, i. e., neither *pre.* nor *comp.*, the *art.* is prefixed to it, whether it be one, as ٱلْعِشْرُونَ رَجُلًا *the twenty men*; or more, as ٱلثَّلٰثَةُ وَٱلْأَرْبَعُونَ رَجُلًا *the forty-three men*: (2) if it be *pre.*, the *art.* is prefixed to the *post.*,

as ثَلٰثَةُ ٱلدَّرَاهِمِ *the three dirhams*, مِائَةُ ٱلدِّرْهَمِ *the hundred dirhams*, ثَلٰثُ ٱلْمِائَةِ *the three hundred*, and أَرْبَعَةُ ٱلْآلَافِ *the four thousand*; and, if it be *pre.* to the *pre.*, then to the last *post.*, as ثَلٰثُمِائَةِ ٱلْأَلْفِ *the three hundred thousand*, ثَلٰثُمِائَةِ أَلْفِ ٱلدِّرْهَمِ *the three hundred thousand dirhams*, and ثَلٰثُمِائَةِ أَلْفِ أَلْفِ ٱلدِّرْهَمِ *the three hundred thousand thousand thousand dirhams*: but sometimes the *art* is anomalously prefixed to the *pre.* and *post.* together, as اَلثَّلٰثَةُ ٱلْأَثْوَابِ *the three garments* [112,599], which [prefixion] is said by the KK to be regular: (3) if it be *comp*, the *art.* is prefixed to the first [member], as اَلْأَحَدَ عَشَرَ دِرْهَمًا *the eleven dirhams* [210]; not to the *sp.*, because it must be *indet.* [83]; nor to the second member of the *comp.*, because that would be like the introduction of the *p.* into the middle of the word [210]: but the *art.* is sometimes, though with weak authority, prefixed to both members, as اَلْأَحَدَ ٱلْعَشَرَ دِرْهَمًا *the eleven dirhams*, which [prefixion], according to the KK and Akh, is regular; and sometimes, though inelegantly, to both members and the *sp.*, as اَلْأَحَدَ ٱلْعَشَرَ ٱلدِّرْهَمَ *the eleven dirhams*, which [prefixion], according to some of the KK, is regular (R).

§. 324. You say [of one out of a number (IH), with regard to numerical order (R),] اَلْأَوَّلُ *the first, fem.* اَلْأُولَى [357]; اَلثَّانِي *the second, fem.* اَلثَّانِيَةُ (M,IH); اَلثَّالِثُ *the third, fem.* اَلثَّالِثَةُ (M); and so on (Jm), to اَلْعَاشِرُ *the tenth, fem.* اَلْعَاشِرَةُ: and, [when you go beyond 10 (IY, WIH,R),] اَلْحَادِيَ عَشَرَ *the eleventh, fem.* اَلْحَادِيَةَ عَشْرَةَ [210]; اَلثَّانِيَ عَشَرَ *the twelfth, fem.* اَلثَّانِيَةَ عَشْرَةَ (M,IH); making the ى [of الحَادِيَ and اَلثَّانِيَ (R)] quiescent (M,R), notwithstanding that they are compounded, as in مَعْدِيكَرِبْ [215] (R), or pronouncing it with Fath; اَلثَّالِثَ عَشَرَ *the thirteenth* [below] (M); and so on (WIH,Jm), to اَلتَّاسِعَ عَشَرَ *the nineteenth* [210] (M,IH), *fem.* اَلتَّاسِعَةَ عَشْرَةَ (IH), keeping the two *ns. uninfl.* upon Fath, as in أَحَدَ عَشَرَ [209,210,318] (M). As for اَلْعِشْرُونَ *the twentieth*, اَلثَّلَاثُونَ *the thirtieth*, and so on, to اَلتِّسْعُونَ *the ninetieth*, and اَلْمِائَةُ *the hundredth*, and اَلْأَلْفُ *the thousandth*, the ordinals here are uniform with their cardinals, though اَلْعَاشِرُونَ and اَلثَّالِثُونَ are required by analogy. But in the coupled they say اَلثَّالِثُ وَٱلْعِشْرُونَ *the twenty-third*, اَلثَّالِثُ وَٱلْمِائَةُ *the hundred and third*, and اَلرَّابِعُ وَٱلْأَلْفُ *the thousand and fourth* (R). This section comprises the *act.*

part. derived from the *nums.* (IY). You form an *act. part.* from اِثْنَانِ *two*, عَشَرَةٌ *ten*, and the intervening *nums.*, as you form one from فَعَلَ, saying ثَانٍ *second*, ثَالِثٌ *third*, and رَابِعٌ *fourth*, to عَاشِرٌ *tenth*, as you say ضَارِبٌ *striking* and قَاعِدٌ *sitting* [343] (Aud). But اَلْأَوَّلُ [357] is not an instance of that (IY). And, as for [what is below *two*, i. e (Aud),] وَاحِدٌ *one* [and وَاحِدَةٌ (Aud,Sn)], it is [not an *ep.*, but a substantive (A)] constituted in that [formation] from the first (Aud,A). A here follows the Aud; but R says that وَاحِدٌ is an *act. part* from وَحَدَ i. q. اِنْفَرَدَ [322] (Sn). The predicament of this فَاعِلٌ in respect of gender is the same as that of *act. parts.* [265]. You say in the *fem.* اَلثَّانِيَةُ [above], اَلثَّالِثَةُ, and اَلرَّابِعَةُ to اَلْعَاشِرَةُ: and so in all the scales, *comp.* and coupled, as اَلثَّالِثَةَ عَشْرَةَ *the thirteenth*, where you make both *ns. fem*, as you make both *masc.* in اَلثَّالِثَ عَشَرَ [above], because it is a *n.* denoting a single *masc.*, so that femininization in it would have no meaning, contrary to [the cardinal *num.* in] ثَلٰثَةَ عَشَرَ رَجُلًا *thirteen men* [314], which denotes the جَمَاعَةٌ [270]; and as اَلثَّالِثَةُ وَالْعِشْرُونَ *the twenty-third* (R,Jm).

§. 325. You may use this *act. part.*, according to the sense that you mean, in seven ways:— (1) you may use

it singly, to import *qualifiability by its sense unrestricted* [*by conjunction with ten* (YS),] as ثَالِثٌ *third* and رَابِعٌ *fourth*, whence the saying [of AnNābigha adhDhubyānī (MN)]

تَوَهَّمْتُ آيَاتٍ لَهَا فَعَرَفْتُهَا ✻ لِسِتَّةِ أَعْوَامٍ وَذَا ٱلْعَامُ سَابِعُ

[*I have imagined marks of her, and recognized them after six years, when this year is the seventh* (MN)]: (2) you may use it together with its cardinal number, to import that the [person or thing denoted by the *n.*] qualified by it is nothing else than *one* of that specified number, as خَامِسُ خَمْسَةٍ *a fifth of five*, i. e. *one of a collection comprised in five*; and in that case it must be *pre.* to its cardinal number, as a part must be *pre.* to its whole, whence IX. 40. [204] and لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوا إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ V. 77. *Assuredly they have disbelieved who have said "Verily God is one of three"* (Aud): (a) the reason why it then does not govern the *acc.* is that it is not i. q. what governs, [like مُصَيِّرٌ and جَاعِلٌ (Sn),] nor is derived from a *v.*, [but from the *num.* (Sn)]; so that it must be *pre.*, because the meaning is *one of two* and *one of ten*: this is the opinion of the majority (A): (b) Akh, Ktb, Ks, and Th hold that the first may be *pre.* to the second, or, [when in the sense of the present or future (Sn),] may govern it in the *acc.*, as in ضَارِبُ زَيْدٍ [343,345]

(Aud, A); so that they say ثَانِ ٱثْنَيْنِ and ثَالِثُ ثَلٰثَةً (A): (c) IM asserts that this is allowable in ثَانٍ only (Aud): [for] some make a distinction, saying that ثَانٍ governs, but not ثَالِثٌ and the subsequent ordinals: and this opinion is adopted by IM in the Tashīl, because, says he, the Arabs say ثَنَيْتُ ٱلرَّجُلَيْنِ *I have made the two men to be two*, when the speaker is the second of the two; so that he who says ثَانِ ٱثْنَيْنِ *making two to be two* in this sense is excusable, because it has a *v.*; but he who says ثَالِثُ ثَلٰثَةً is not excusable, because it has no *v.* (A), meaning that you do not say ثَلَثْتُ ٱلثَّلٰثَةَ when you are the third (Sn): (3) you may use it together with what is below its cardinal number, to import a *factitive* [and *transmutative* (Fk)] sense, as هٰذَا رَابِعُ ثَلٰثَةٍ meaning *This is a maker of three to be four* (*with himself*), whence مَا يَكُونُ مِنْ نَجْوَى ثَلٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ LVIII. 8. *There is not any privy communing of three but He maketh them to be four, nor of five but He maketh them to be six*; and, in that case, it may be *pre.* or made to govern [the *acc.*], as both constructions are allowable with جَاعِلٌ, مُصَيِّرٌ, and the like (Aud): (a) if in the sense of the past, it must be *pre.*; but, if in the sense of the

present or future, it may [be *pre.*, as هٰذَا رَابِعُ ثَلٰثَةٍ, or (A)] be pronounced with Tanwīn, and made to govern (A,Fk) the *acc.*, on the condition [of support upon one of the things (Fk)] prescribed for the *act. part.* [346] (Fk, Sn), as هٰذَا رَابِعٌ ثَلٰثَةً, [like هٰذَا ضَارِبٌ زَيْدًا (Fk),] because it is really an *act. part.* (A,Fk), since you say ثَلَّثْتُ ٱلرَّجُلَيْنِ *I have made the two men to be three*, when you join yourself to them, so that you [all] become three, and similarly رَبَّعْتُ ٱلثَّلٰثَةَ *I have made the three to become four*, to عَشَّرْتُ ٱلتِّسْعَةَ *I have made the nine to become ten*, the فَاعِلٌ here being i. q. جَاعِلٌ, and treated like it [in respect of government (Sn)], because equal to it in sense and in derivation from a *v.*, contrary to the فَاعِلٌ meant to denote *one* of what it is *pre.* to, which [فَاعِلٌ (Sn)], having no government nor derivation from a *v.*, must be *pre.*, as before said: (b) the *ep.* then, [i. e., when i. q. جَاعِلٌ (Sn),] is not formed from the *nums.*, but from ثَلَّثَ, رَبَّعَ, and عَشَّرَ, upon the measure of ضَرَّبَ, *inf. ns.* of ثَلَّثَ, رَبَّعَ, and عَشَّرَ, upon the measure of ضَرَبَ, the *aors.* of which are on the measure of يَضْرِبُ, except those whose ل is an ع, vid. رَبَّعَ, سَبَّعَ, and تَسَّعَ, which are on the measure of شَفَعَ *aor.* يَشْفَعُ (A): (c) ثَانٍ is excepted from the rule loosely laid down by IHsh (Fk): [for] ثَانٍ is not

used in this way (Aud,A); and therefore it may not be *pre.* to, nor be made to govern, what is below it (Fk); so that ثَانِى وَاحِدٍ is not said, nor ثَانٍ وَاحِدًا (Aud,A): this is unequivocally declared by S (Fk); but it is allowed by one Grammarian, [Ks (Fk),] who transmits it from the Arabs (Aud,A,Fk); and is preferred by Dm, who impugns the validity of the firs [opinion] with the argument that there is nothing to prevent your saying زَيْدٌ ثَانٍ وَاحِدًا, i. e., *Zaid is making one to become two (with himself)* (Sn): (d) IM's language implies that the *ep.* mentioned may be formed from the *num.* to which a decimal number is coupled, to denote *the two senses* [*last*] *mentioned*, [i. q. بَعْضٌ (Sn,] as هٰذَا ثَالِثُ ثَلٰثَةٍ وَعِشْرِينَ *This is one of twenty-three* with prefixion; and [i. q. جَاعِلٌ (Sn),] as هٰذِهِ رَابِعَةُ ثَلٰثًا وَثَلٰثِينَ *This is making twenty-three to be twenty-four* with government, or رَابِعَةُ ثَلٰثٍ وَثَلٰثِينَ *a maker of twenty-three to be twenty-four* with prefixion (A); but this is open to the objection that the *ep.* denoting the second sense in A's [last] two *exs.* is not formed from the *num.* to which the decimal number is coupled (Sn): (4) you may use it together with ten to import *qualifiability by its sense restricted by the accompaniment of ten*, as حَادِىَ عَشَرَ *eleventh, fem.* حَادِيَةَ عَشْرَةَ [324], and similarly the rest, as اَلْجُزْءُ اَلْخَامِسَ عَشَرَ

the fifteenth part and اَلْمَقَامَةُ السَّادِسَةَ عَشْرَةَ *the sixteenth discourse* (Aud): (a) when they form فَاعِلٌ and فَاعِلَةٌ from أَحَدٌ and إِحْدَى, *orig.* وَاحِدٌ and وَاحِدَةٌ [322], they invariably transpose, putting the ف, [i. e., the و (Sn),] after the ل, [i. e., the د (Sn,)] so that it becomes حَادِوٌ and حَادِوَةٌ, the و of which is then converted into ى, because [it is final, the ة of femininization being virtually separate, and (Sn)] the preceding letter is pronounced with Kasr [685]; so that their measure is عَالِفٌ and عَالِفَةٌ: (b) as for the saying وَاحِدَ عَشَرَ *eleventh* transmitted by Ks, it is anomalous, serving to give notice of the obsolete *o. f.*: (c) IM says in the CK that this transposition is not practised in وَاحِدٌ [and وَاحِدَةٌ] except with ten, or with twenty and its *cat.* (A): [for] حَادِي is not used except with عَشَرَ, nor حَادِيَةَ except with عَشْرَةَ; but both are also used with عِشْرُونَ and its *cat.*, as حَادٍ وَتِسْعُونَ *ninety-first*, *fem* حَادِيَةٌ وَتِسْعُونَ (IA): (5) you may use it with ten to import the sense of ثَانِي اَثْنَيْنِ [above], vid. *the number's being comprised in what is mentioned*; and, in this case, you have three courses, (a) to put four words, which is the *o. f.*, the first word being the *ep.*, compounded with ten, and the third what the *ep.* is derived from, also compounded with ten; and to prefix the aggregate of the first

comp. to the aggregate of the second *comp.*, as ثَالِثَ عَشَرَ ثَلٰثَةَ عَشَرَ *a thirteenth*, i. e., *one of thirteen* : (b) to suppress عَشَرَ from the first, contenting yourself with the عَشَرَ in the second; and to inflect the first, because the composition is removed; and prefix it to the second *comp.*, [as ثَالِثُ ثَلٰثَةَ عَشَرَ]: (c) to suppress the ten from the first, and the unit from the second: and in this course you have two alternatives, (*a*) to inflect both, because the cause exacting uninflectedness is removed in both; so that you put the first into the case required by the *ops.*, and govern the second in the *gen.* by prothesis, [as ثَالِثُ عَشَرٍ]: (*b*) to inflect the first, and keep the second *uninfl.*. [as ثَالِثُ عَشَرَ]; but this alternative, though transmitted by Ks,ISk, and IK, and explained by supplying what is suppressed from the second, so that the uninflectedness remains unaltered, should not be adopted, because of its rarity: (*a*) some assert that both may be *uninfl.*. [as ثَالِثَ عَشَرَ,] because each of the two, in respect of its companion, occupies the place of the suppressed; but this is refuted by the consideration that there would then be no evidence that these two *ns.* were detached from two *comps.*, contrary to the case when the first is *infl.*: (*β*) this third course is not mentioned by IM or his son [BD]; but, instead of it, they mention that you confine yourself to the first *comp.*, its first member

remaining *uninfl.*, [as ثَالِثَ عَشَرَ]; or being *infl.* by some of the Arabs, [as ثَالِثُ عَشَرَ]: (6) you may use it with ten to import the sense of رَابِعُ ثَلٰثَةٍ [above], in which case also you put four words, but the third of them is below what the *ep.* is derived from, as رَابِعَ عَشَرَ ثَلٰثَةَ عَشَرَ *a maker of thirteen to be fourteen* [below], that being allowed by S, though disallowed by some (Aud): (a) IM does not mention here the formation of the *act. part.* from the *comp.* to denote i. q. جَاعِلٌ, because it has not been heard: but S and many of the ancients allow it by analogy; while the KK and most of the BB hold it to be disallowed (A): (b) on the supposition of allowability (Aud,A), you may [keep the two *comps.* entire, as above, or] suppress the ten from the first (Aud); [so that] you say هٰذَا رَابِعَ عَشَرَ ثَلٰثَةَ عَشَرَ, [by prefixing the first *comp.* in its entirety to the second *comp.* in its entirety, and keeping the four words *uninfl.* upon Fatḥ (Sn)]; or رَابِعُ ثَلٰثَةَ عَشَرَ (A), by suppressing the ten from the first *comp.*, the *ep.* being then apparently *infl.* according to the *ops.* (Sn): but you may not suppress the unit from the second, as well as the ten from the first, [saying رَابِعُ عَشَرٍ,] because of the liability [of the *ep.* i. q مُصَيِّرٌ (Sn)] to confusion (Aud,A) with the *ep.* i. q. بَعْضٌ, this [explanation] being better than the say-

ing of the Tsr "because of the liability to confusion with what is not *orig.* two *comps.*", since the liability to confusion, as thus interpreted, is removed by the inflection of the two members, or of the first alone (Sn): (c) the second *comp.* must be in the position of a *gen.*, [by prefixion of the first *comp.*, or of its first member, to the second (Sn),] by common consent (Aud, A), says IHsh in the Aud; but IUK says that some GG allow هٰذَا ثَانِ أَحَدَ عَشَرَ *This is making eleven to be twelve* and ثَالِثُ اثْنَيْ عَشَرَ *making twelve to be thirteen*, with Tanwīn, which conflicts with the story of common consent (A): (7) you may use it with عِشْرُونَ and its *cat.*, in which case you put it first, and couple the decimal number to it with the و [539] (Aud): (a) [IHsh following] IM means that عِشْرُونَ and its *cat.* to تِسْعُونَ are coupled to the *act. part.* in its two states, as اَلْحَادِيَةُ وَٱلْعِشْرُونَ *the twenty-first, fem.* اَلْحَادِى وَٱلْعِشْرُونَ, to اَلتَّاسِعَةُ وَٱلتِّسْعُونَ *the ninety-ninth, fem.* اَلتَّاسِعُ وَٱلتِّسْعُونَ; and that you may not suppress the و, and compound [the *ep.* on the measure of فَاعِلٌ with عِشْرُونَ and its *cat.* (Sn)], saying حَادِيْ عِشْرِينَ, as you say حَادِيْ عَشَرَ [324], because every *deriv.* is co-ordinated with its original, and أَحَدَ عَشَرَ with composition is allowable, but not أَحَدَ عِشْرِينَ [320]. They do not mention any *n.* derived from عِشْرُونَ

and its *cat.*: but some Lexicologists say عِشْرَنَ *made to be twenty* [from عِشْرُونَ], ثِلْثَنَ *made to be thirty* [from ثَلٰثُونَ], and so on, to [تِسْعَنَ *made to be ninety* from] تِسْعُونَ; and the *act. part.* from this is مُعَشْرِنٌ and [so on, to] مُتَعْسِنٌ (A).

§. 325A. They say قَدِمَ ٱلْحَاجُّ وَاحِدًا وَاحِدًا *The pilgrims arrived one by one* and ٱثْنَيْنِ ٱثْنَيْنِ *two and two* and ثَلٰثَةً ثَلٰثَةً *three and three* and أَرْبَعَةً أَرْبَعَةً *four and four*: but the correct phrase is [said by H to be] أُحَادَ and ثُنَاءَ and ثُلَاثَ and رُبَاعَ, or مَوْحَدَ and مَثْنَى and مَثْلَثَ and مَرْبَعَ [18], because the Arabs make these words deviate to these forms in order that, by means of them, the repetition of the *n.* may be dispensed with (D). It is an error, however, to tax people with making a mistake in using وَاحِدًا وَاحِدًا, etc., to indicate *repetition*, because this phrase is regular, frequent in their language, as says the poet

إِذَا شَرِبْنَا أَرْبَعًا أَرْبَعًا ❋ وَقَدْ لَبِسْنَا ٱلْفَرْوَ مِنْ دَاخِلِ

When we drink four cups of wine *apiece*, *we have put on fur from inside*; and, if it were not a common *o. f.*, أُحَادَ would not be made to deviate from it, and the deviation in أُحَادُ would be constructive, which no one says. Some add وُحْدَانٌ with Ḍamm, citing in evidence the saying [of Ḳuraiṭ Ibn Unaif (T)]

قَوْمٌ إِذَا ٱلشَّرُّ أَبْدَى نَاجِذَيْهِ لَهُمْ ✻ طَارُوا إِلَيْهِ زَرَافَاتٍ وَوُحْدَانَا

[*Men, who, when mischief shows its two hindermost teeth to them, fly to it in bands or one by one* (T)]; but the truth is that it is *pl.* of وَاحِدٌ [322], for which reason it is triptote (CD). In their meaning these words indicate what the aggregate of the two *ns.* indicates; and therefore the Arabs abstain from saying هٰذَا أُحَادُ of *one*, or هُمَا مَثْنَى of *two*, because of an excess of meaning in أُحَادُ over وَاحِدٌ *one*, and in ثُنَاءٌ over إِثْنَانِ *two*. The text IV. 3. [180] is expounded as meaning *Let every one of you marry what women please him, two each, or three each, or four each*, the coupling of some of these *nums.* to others not being a coupling of *union* [539]; and similarly XXXV. 1. [18], i. e., *some of them having two wings, and some three wings, and some four wings.* Arabic scholars differ as to which of these formations have been used in speech by the Arabs. The majority say that the Arabs have not gone beyond رُبَاعٌ, except to عُشَارُ only, as in the verse of AlKumait [praising Abān Ibn AlWalīd Ibn 'Abd AlMalik Ibn Marwān (AKB)]

فَلَمْ يَسْتَرِيثُوكَ حَتَّى دَمَيْـ ✻ ـتَ فَوْقَ ٱلرِّجَالِ خِصَالاً عُشَارَا

(D) *And they found thee not slow, so that thou didst increase above men in ten qualities each* (AKB), where, however, some interpret عُشَارٌ by حَمِيدَةٌ *praiseworthy*

(CD). The use of these two measures فُعَالُ and مَفْعَلُ has been heard in the case of وَاحِدٌ *one*, اِثْنَانِ *two*, ثَلْثَةٌ *three*, and أَرْبَعَةٌ *four*, as أُحَادُ and مَوْحَدُ, ثُنَاءُ and مَثْنَى, ثُلَاثُ and مَثْلَثُ, and رُبَاعُ and مَرْبَعُ; and of خَمْسَةٌ *five* and عَشَرَةٌ *ten* also, as خُمَاسُ and مَخْمَسُ, and عُشَارُ and مَعْشَرُ; and, some assert, of سِتَّةٌ, سَبْعَةٌ, ثَمَانِيَةٌ, and تِسْعَةٌ also, as سُدَاسُ and مَسْدَسُ, سُبَاعُ and مَسْبَعُ, ثُمَانُ and مَثْمَنُ, and تُسَاعُ and مَتْسَعُ (IA). KhA relates that they make this formation in serial order to عُشَارُ; and cites, as instances thereof, some lines, which are attributed to forgery on his part,

وَمَشَى ٱلْقَوْمُ إِلَى ٱلْقَوْ ❋ مِ أُحَادًا وَمُثَنَّى

وَثُلَاثًا وَرُبَاعًا ❋ وَخُمَاسًا فَٱطَّعَنَّا

وَسُدَاسًا وَسُبَاعًا ❋ وَثُمَانًا فَٱجْتَلَدْنَا

وَتُسَاعًا وَعُشَارًا ❋ فَأَصَبْنَا وَأُصِبْنَا

(D) *And the men marched towards the men, one by one, and two and two, and three and three, and four and four, and five and five; and we speared one another; and six and six, and seven and seven, and eight and eight; and we slashed one another; and nine and nine, and ten and ten; and we smote, and were smitten*, these verses being redolent of forgery (CD). Abu-ṭ Ṭayyib [alMutanabbi (W)] is blamed for his saying

أُحَادٌ أَمْ سُدَاسٌ آحِ [543], where he puts أُحَادٍ in place of وَاحِدَةٌ, and سُدَاسٌ in place of سِتٍّ (D), meaning أَمْ سِتٌّ فِي وَاحِدَةٍ (W). But IBr says that أُحَادُ occurs in the speech of the Arabs in the sense of وَاحِدٌ, as

هَنَتْ لَكَ أَنْ تُلَاقِيَنَا ٱلْمَنَايَا ❋ أُحَادَ أُحَادَ فِي ٱلشَّهْرِ ٱلْحَلَالِ

It was sweet to thee that the fates should meet us, one by one, in the lawful month (CD).

§. 525B. The night, in the chronology of the Arabs, precedes the day, because the years, according to them, are formed of lunar months. For most of the Arabs are inhabitants of deserts, by whom knowledge of the commencement of the month is hardly attainable except through observation of the new moon; so that, when they see the new moon, they knew the commencement of the month. Thus the beginning of the month, according to these, is the night, because the appearance of the new moon takes place at the beginning of the night (R). They date, then, by nights [320], because these precede (A) the days (Dm) Therefore [in dating (A)] you [ought to (A)] say, (1) on the 1st [night (R)] of the month, كُتِبَ لِأَوَّلِ لَيْلَةٍ مِنْ شَهْرِ كَذَا *Written on the first night of such a month*, or لِغُرَّتِهِ *on the night of its new moon*, or لِمُهَلِّهِ *at the time of the observation of its new moon*, or لِمُسْتَهَلِّهِ *at the time of the appearance of its new moon* (R,A), the ل being

i. q. فِى or عِنْدَ [504] (Dm), as it is in لِنِصْفِهِ or لِمُنْتَصَفِهِ or لِلَيْلَةٍ خَلَتْ [below] (Sn); and [on the first day (R)] لِلَانْتِصَافِهِ *after a night that had passed* (R,A), the ل being i. q. بَعْدَ [504] (Sn): (a) [according to R,] the ل is the one importing *peculiarity* [504], which is its original meaning: but the *peculiarity* here is of three kinds, the act being *peculiar* to the time, because *occurring in* it, as كَتَبْتُ لِغُرَّةِ كَذَا *I wrote on the night of the new moon of such* a month; or *after* it, as لِلَيْلَةٍ خَلَتْ *after a night that had passed*; or *before* it, as لِلَيْلَةٍ بَقِيَتْ *before a night that remained* [below]: and that is according to the context; for, without restriction, the *peculiarity* is because of the act's *occurring in* the time; but, with such a context as خَلَتْ, it is because of the act's *occurring after* the time; and, with such a context as بَقِيَتْ, it is because of the act's *occurring before* the time: (2) on the 2nd night, لِلَّيْلَةِ الثَّانِيَةِ مِنْ كَذَا *on the second night of such* a month; and so on, to the end of the month (R): and, [if the act occur in the night, but you do not intend to mention its occurring therein, you may write what is written in days, vid., on the 2nd day (R),] لِلَيْلَتَيْنِ خَلَتَا *after two nights that had passed* (R,A): (3) on the 3rd (R), لِثَلَاثٍ خَلَوْنَ *after three*

nights that had passed: (4—10) and so on, to لِعَشْرِ لَيَالٍ لِثَلَاثِ خَلَوْنَ *after ten nights that had passed* (R,A): (a) لَيَالٍ خَلَتْ is allowable, and so on, to لِعَشْرِ لَيَالٍ خَلَتْ; but the first [construction] is better, in order that the ن, which is a *pron.* of the *pl.*, may relate to the *pl.* [270](R): (11) then, [on the 11th (R),] لِإِحْدَى عَشْرَةَ لَيْلَةً خَلَتْ *after eleven nights that had passed* (R,A): (12—14) and so on, to the 14th, when you write لِأَرْبَعَ عَشْرَةَ لَيْلَةً خَلَتْ *after fourteen nights that had passed*: (a) خَلَوْنَ is allowable, by agreement with the sense; but the first [construction] is better, by observance of the form (R): (15) then, [on the 15th (R),] لِلنِّصْفِ مِنْ كَذَا *in the middle of such* a month (R,A) or لِمُنْتَصَفِهِ or لِانْتِصَافِهِ [above] (A), which is better, [because shorter (R,Sn),] than لِخَمْسَ عَشْرَةَ لَيْلَةً خَلَتْ or بَقِيَتْ (R, A), though they also are allowable (R): (16) then, [on the 16th (R),] لِأَرْبَعَ عَشْرَةَ بَقِيَتْ *before fourteen nights that remained* (R,A); or بَقِينَ, as we said: (a) some say بَقِيَتْ from the 15th to the end, because the month may prove to be defective (R): (b) some say لِسِتَّ عَشْرَةَ لَيْلَةً مَضَتْ *after sixteen nights that had passed*, dating by what is past, because of its certainty; while the first [idiom] is explained by regard for the smaller number (Dm): (17—19) and so on, to the 19th (A), when you say لِإِحْدَى

عَشْرَةَ لَيْلَةً بَقِيَتْ *before eleven nights that remained* (Sn): (20) then, [on the 20th (R),] لِعَشْرِ لَيَالٍ بَقِينَ (R,A), which is better, as we mentioned, than بَقِيَتْ, though this also is allowable: (21—28) and so on, to the 28th, when you write لِلَيْلَتَيْنِ بَقِيَتَا *before two nights that remained* (R): (29) on the 29th (R,Dm), لِلَيْلَةٍ بَقِيَتْ [above] (R,A): (30) and, on the 30th (Dm), [i. e.] on the last night [of the complete month] (R), لِآخِرِ لَيْلَةٍ مِنْهُ *on the last night of it* (R,A), or لِسَلْخِهِ *at its end* or لِأَنْسِلَاخِهِ [below] (R,Sn), or لِسَرَارِهِ *on its last night* or لِسَرَرِهِ (A), with Fatḥ of the س and [first] ر in both, or Kasr of the س in the first (Sn): and then, [on the last day (R),] لِآخِرِ يَوْمٍ مِنْ كَذَا *on the last day of such* a month, or لِسَلْخِهِ or لِأَنْسِلَاخِهِ [above] (R,A). When you write لِآخِرِ لَيْلَةٍ or لِآخِرِ يَوْمٍ [above], we know that the month is complete (Dm). [As above shown,] the ت is sometimes replaced by the ن, and conversely (A).

CHAPTER XIII.

THE ABBREVIATED NOUN AND THE PROLONGED.

§. 326. The abbreviated is that [*decl. n.* (Sn)] whose letter of inflection is an inseparable ا [16] (A). The final of *ns.* like خَطَأٌ and حَمْرَآءُ is not an ا, but only a Hamza; regard being paid not to the writing, but to the pronunciation. This final ا is of two kinds, converted and *aug.*, being never *rad.* in a *decl. n.* [300]. The converted is from a و or ى, as قَفًا and فَتًى, *du.* قَفَوَانِ and فَتَيَانِ [229,300]; and sometimes from a Hamza, as أَيْدِى سَبَا or أَيَادِى سَبَا [214]. And the *aug.* is of three kinds, (1) for coordination, as أَرْطًى: (2) for femininization, as حُبْلَى; (3) for multiplication of the word, and amplification of its form, as قَبَعْثَرًى [272]. When one of these ا s occurs at the end of the *decl. n.*, the letter is named abbreviated (IY). And the prolonged is that [*decl. n* (Sn)] whose letter of inflection is a Hamza preceded by an *aug.* ا [230] (A). The ا before the [final] Hamza is of two kinds, (1) converted from a [*rad.*] و or ى, which is an ع; but this is rare, as مَآءٌ and شَآءٌ [278,304,683]: (2) *aug.*, unconverted; and this is more frequent. The Hamza of the latter is of three kinds, (1) *rad.*, as قُرَّآءٌ [230,304]: (2) converted from (a) a *rad.* و or ى,

as كِسَآءٌ and رِدَآءٌ : (b) an *aug.*, (*a*) ى of co-ordination, as حِرْبَآءٌ ; (*b*) ا of femininization, as حَمْرَآءُ [683] (IY). A's definition excludes what ends in a Hamza after an ا substituted for a *rad.*, as مَآءٌ [above], *orig.* مَوَهٌ, which is not named prolonged, as F distinctly declares, on account of the prolongation supervening in it, because its ا is *orig.* a و [683] (Sn). [Similarly] such as بَآءٌ [321] and شَآءٌ [above] are not conventionally named prolonged (R). The abbreviated and prolonged are two kinds of *decl. ns.*, since *vs.*, *ps.*, and *indecl. ns.* are not called abbreviated or prolonged (IY, Jrb), even if they end in an ا, or in a Hamza preceded by an ا (Jrb). Only the *decl. n.* is conventionally named abbreviated or prolonged (R). As for their calling هٰؤُلَا [174] abbreviated, and هٰؤُلَآءِ prolonged, it is a [careless (IY, Jrb), tropical (R)] expression (IY, R, Jrb), intended for distinction between the two *dial. vars.* of this word (R). The abbreviation and prolongation of *ns.* are of two kinds, regular, which is the province of the Grammarian; and known by hearsay, which is the province of the Lexicologist.

§. 327. According to the GG, the unsound *n.* ending in ا is of three kinds [327—329]. The first is what has a sound counterpart, whose penultimate must be pronounced with Fatḥ. This sort is regularly abbreviated. It may be exemplified by (1) the *inf. n.* of the *intrans.* فَعِلَ, as جَوِيَ *was violently moved by love* or *grief*, *inf.*

n. جَوًى [331], هَوِىَ *loved*, *inf. n.* هَوًى, and عَمِىَ *was blind*, *inf. n.* عَمًى; for their sound counterparts are فَرِحَ *was glad*, *inf. n.* فَرَحٌ, and أَشِرَ *exulted*, *inf. n.* أَشَرٌ [331]: (a) IU and others say that غَرَآءٌ with prolongation, *inf. n.* of غَرِىَ *was fond*, occurs anomalously; and they cite

إِذَا قُلْتُ مَهْلًا غَارَتِ ٱلْعَيْنُ بِٱلْبُكَا ❊ غَرَآءَ وَمَدَّتْهَا مَدَامِعُ تُهَّلُ

[by the Kuthayyir of 'Azza, *When I say "Softly!", the eye sinks into the head with weeping, from fondness, and copious floods of tears pour into it* (MN)]: but what they say requires consideration, because AU transmits غَايَرْتُ بَيْنَ ٱلشَّيْئَيْنِ *I made the two things consecutive*, *inf. n.* غِرَآءٌ, like قَاتَلْتُ *I fought*, *inf. n.* قِتَالٌ [332] (Aud); and then cites the verse mentioned, with غِرَآءٌ *incessantly* (MN): (2) فِعَلٌ *pl.* of فِعْلَةٌ [238], as فِرْيَةٌ *a lie*, *pl.* فِرًى, and مِرْيَةٌ *a quarrel*, *pl.* مِرًى; for their [sound] counterpart is قِرْبَةٌ *a water-skin*, *pl.* قِرَبٌ: (3) فُعَلٌ *pl.* of فُعْلَةٌ [238], as دُمْيَةٌ *an image*, *pl.* دُمًى, and مُدْيَةٌ *a butcher's knife*, *pl.* مُدًى [238], and زُبْيَةٌ *a pitfall*, *pl.* زُبًى, and كُسْوَةٌ *a garment*, *pl.* كُسًى; for their [sound] counterparts are حُجَّةٌ *an argument*, *pl.* حُجَجٌ, and قُرْبَةٌ *a good work*, *pl.* قُرَبٌ: (4) a *pass. part.* of what exceeds three [letters], as مُعْطًى *given* and مُسْتَدْعًى *summoned*; for their sound counterparts are مُكْرَمٌ *honored* and مُسْتَخْرَجٌ *extracted* [347]

(Aud). And similarly (5) أَفْعَلُ, when an *ep.*, whether denoting *superiority* [351], as اَلْأَقْصَى *the uttermost*; or *anything else*, like أَعْمَى *blind* and أَعْشَى *blind by night*: for their sound counterparts are اَلْأَبْعَدُ *the farthest* and أَعْمَشُ *weak-eyed*: (6) a *pl.* of اَلْفُعْلَى *fem.* of اَلْأَفْعَلُ [248], like اَلْقُصَى *pl.* of اَلْقُصْوَى [725] and اَلدُّنَى *pl.* of اَلدُّنْيَا [359, 725]; for their sound counterparts are اَلْكُبَرُ *pl.* of اَلْكُبْرَى and اَلْأُخَرُ *pl.* of اَلْأُخْرَى [18,358] (A): contrary to such as بُهْمَى [258,272] and حُبْلَى [248,272], whose abbreviation is derived from hearsay (Dm): (7) a generic *n.* on the measure of فَعَلٌ, indicating *collectivity* by the absence, and *unity* by the accompaniment, of the ة [254], like حَصًى *n. un.* حَصَاةٌ [329. A] and قَطًا *n. un.* قَطَاةٌ; for their sound counterparts are شَجَرٌ *n. un.* شَجَرَةٌ and مَدَرٌ *clay*, *n. un.* مَدَرَةٌ: (8) مَفْعَلٌ used as an *inf. n* [333], or as a *n.* of *time* or *place* [361], like مَلْهًى *act* or *time* or *place of playing* and مَسْعًى *act* or *time* or *place of running* or *working*; for their sound counterparts are مَذْهَبٌ *act* or *time* or *place of going* [333] and مَسْرَحٌ *act* or *time* or *place of pasturing* or *grazing*: (9) مِفْعَلٌ used as an instrumental *n.* [366], like مِرْمًى *an instrument*, or *engine*, *for throwing* or *shooting* and مِهْدًى *a bag in which a present is offered*; for their sound counterparts are مِخْصَفٌ *an awl* and مِغْزَلٌ *a spindle* (A).

§. 328. The second kind [327] is what has a sound counterpart, whose penultimate must be an [*aug.*] ا [326]. This sort is regularly prolonged. It may be exemplified by (1) the *inf. n.* of أَفْعَلَ, as أَعْطَى *gave*, *inf n.* إِعْطَآءٌ; or of a *v.* beginning with a *conj.* Hamza, as اِرْتَأَى *considered*, *inf. n.* اِرْتِئَآءٌ, and اِسْتَقْصَى *went to extremes*, *inf. n.* اِسْتِقْصَآءٌ: for their [sound] counterparts are أَكْرَمَ *honored*, *inf. n.* إِكْرَامٌ; and اِكْتَسَبَ *strove to earn* [492], *inf. n.* اِكْتِسَابٌ, and اِسْتَخْرَجَ *extracted*, *inf. n.* اِسْتِخْرَاجٌ [332]: (2) the *sing.* of أَفْعِلَةٌ [246], as كِسَآءٌ *a wrapper*, *pl.* أَكْسِيَةٌ, and رِدَآءٌ *a cloak*, *pl.* أَرْدِيَةٌ; for their [sound] counterparts are حِمَارٌ *a he-ass*, *pl.* أَحْمِرَةٌ, and سِلَاحٌ *a weapon*, *pl.* أَسْلِحَةٌ: (a) for this reason Akh says that أَرْحِبَةٌ and أَقْفِيَةٌ [Note on *p.* 898, *l.* 16] are post-classical, because رَحًى *a mill* or *mill-stone* and قَفًا *back of the neck* are abbreviated: and, as for the saying [of Murra Ibn Maḥkān atTamīmī (T)]

فِي لَيْلَةٍ مِنْ جُمَادَى ذَاتِ أَنْدِيَةٍ ❊ لَا يُبْصِرُ الْكَلْبُ مِنْ ظَلْمَآئِهَا الطُّنُبَا

[*In a rainy night of Jumādà* (*one of the cold months*), *wherein the dog sees not the tent-rope on account of its darkness* (T)], the *sing.* being نَدًى *rain* with abbreviation, it is a poetic license, [the *pl.* being أَنْدَآءٌ (Jh,T)]: or, it is said, نَدًى takes the *pl.* نِدَآءٌ, like جُمَلٌ *pl.* جِمَالٌ [237, 256], and then نِدَآءٌ takes the *pl.* أَنْدِيَةٌ; but this is impro-

bable, because نِدَآءٌ has not been heard as a *pl.* (Aud): while F says that the poet may have given نَدًى the *pl.* أَنْدٍ, as فَعَلٌ is [sometimes] given the *pl.* أَفْعُلٌ, like زَمَنٌ *pl.* أَزْمُنٌ [237]; and then have affixed to it the sign of femininization, which is affixed to the *pl.* in such as ذُكُورَةٌ and جَمَالَةٌ [237,265]; so that it then becomes أَنْدِيَةٌ: and Mb holds it to be *pl.* of نَدِيٌّ *an assembly*, not of نَدًى (D): (3) an *inf. n.* of فَعَلٌ when indicative of (a) a sound, as رُغَآءٌ and ثُغَآءٌ [322]; for their [sound] counterpart is صُرَاخٌ *screaming* [331]: (b) an ailment, as مُشَآءٌ *diarrhœa* [331]; for its [sound] counterparts are دُوَارٌ *giddiness* and زُكَامٌ *a cold in the head* [331] (Aud). And similarly (4) فِعَالٌ *inf. n.* of فَاعَلَ [332], as وَالَى *was next to, inf. n.* وِلَآءٌ, and عَادَى *ran down in succession, inf. n.* عِدَآءٌ; for their sound counterparts are ضَارَبَ *exchanged blows, inf. n.* ضِرَابٌ, and قَاتَلَ *fought, inf. n.* قِتَالٌ: (5—7) the *inf. n.* on the measure of تَفْعَالٌ [334], as تَعْدَآءٌ *running*; and intensive *eps.* on the measure of فَعَّالٌ or مِفْعَالٌ [252,269, 312], as عَدَّآءٌ *running hard* or *much* and مِعْطَآءٌ *giving much* or *often* [343]: for their sound counterparts are تَذْكَارٌ *remembering*, خَبَّازٌ *a baker* [312], and مِهْذَارٌ [252, 269] (A).

§. 329. The third kind [327] is what has no [sound] counterpart, the knowledge of its abbreviation or prolongation being attained by hearsay (Aud). If its penultimate be invariably pronounced with Fatḥ, its abbreviation is known by hearsay ; and, if its penultimate be invariably an *aug.* ا , its prolongation is known by hearsay (A). The abbreviated known by hearsay is exemplified by فَنًى *a youth, sing.* of فِتْيَانٌ [243], سَنًا *light*, ثَرًى *earth*, and حِجًا *intelligence*. And the prolonged known by hearsay is exemplified by فَتَآءٌ *youthfulness*, سَنَآءٌ *nobility*, ثَرَآءٌ *wealth*, and حِذَآءٌ *a sandal* (Aud, A).

§. 329.A. Abbreviation of the prolonged, [i. e., putting only the ا (R),] by poetic license [273], is [said to be (R)] allowable (IM, R), by common consent [below] (IM) of the BB and KK (IA), because it is a return to the *o. f.*, since the *o. f.* is abbreviation (A), as is proved by the fact that the ا of the prolonged is only *aug.* [326], whereas the ا of the abbreviated is sometimes *rad.*; and that augmentation is contrary to the *o. f.* (Sn) : and hence the saying

لَا بُدَّ مِنْ صَنْعَا وَإِنْ طَالَ ٱلسَّفَرْ ❋ وَإِنْ تَحَنَّى كُلُّ عَوْدٍ وَدَبِرْ

[*There is no escape from* journeying to *Ṣan'á, even if the journey be long, and if every old* camel *be doubled up, and galled on the back* (MN)] ; and the saying

فَهُمْ مَثَلُ ٱلنَّاسِ ٱلَّذِى يَعْرِفُونَهُ ❋ وَأَهْلُ ٱلْوَفَا مِنْ حَادِثٍ وَقَدِيمِ

(Aud, A) *Then they are the proverb of mankind, which they know,* in every sort of good deed, *and are keepers of faith* in covenants, *both new and old* (MN). Fr disallows abbreviation of what has a rule necessitating its prolongation, like the فَعْلَآءُ of أَفْعَلُ ; so that IM's saying "Abbreviation of the prolonged, by poetic license, is allowable, by common consent [above]" means "in general" (A). But [the opinion of (A)] Fr is refuted by the saying [of AlUḳaishir alAsadī (AKB)]

نَقُولُ يَا شَيْخُ أَمَا تَسْتَحِي ❋ مِنْ شُرْبِكَ ٱلرَّاحَ عَلَى ٱلْمَكْبِرِ
فَقُلْتُ لَوْ بَاكَرْتُ مَشْمُولَةً ❋ صَفْرَا كَلَوْنِ ٱلْفَرَسِ ٱلْأَشْقَرِ
رُحْتِ وَفِى رِجْلَيْكِ مَا فِيهِمَا ❋ وَقَدْ بَدَا هَنْكِ مِنَ ٱلْمِئْزَرِ

(LS, A) *She says, O old man, art thou not ashamed* [728] *of thy drinking wine notwithstanding old age? Then said I, If thou hadst betaken thyself at early morning to cooled* wine, *yellow like the color of the sorrel horse, thou wouldst have come home at evening having that* unsteadiness *in thy two legs which would have been in them, and having thy thing*, i. e., *vulva* [Note on *p.* 18, *l.* 9], *appearing from the waist cloth* (AKB); and by the saying [of AlA'shà (AKB)]

وَٱلْقَارِحِ ٱلْعَدَّا وَكُلِّ طِمِرَّةٍ ❋ مَا إِنْ تَنَالُ يَدَا ٱلطَّوِيلِ قَذَالَهَا

(A) *And of the hard-running five-year-old* horse, *and every long-legged* mare, *whose crest the two hands of the tall* man *do not reach* (Sn), ٱلْقَارِحِ being in the *gen.*, coupled

to الْمِائَةَ الْهِجَانِ in اَلْوَاهِبُ الخ [111] (AKB). And the converse, [vid. prolongation of the abbreviated, by poetic license (A),] occurs, though it is disputed (IM). For [the majority of (A)] the KK allow it (IA, Aud, A), unrestrictedly (A), citing in evidence the saying [of an Arab of the desert (MN, J)]

يَا لَكَ مِنْ تَمْرٍ وَمِن شِيسَآءِ ❋ يَنْشَبُ فِي الْمَسْعَلِ وَاللَّهَآءِ

[below] (IA) *O* my wonder *at you as dried dates, and as stoneless dates, that stick in the throat and the uvulas!* (J), *orig.* اللَّهَا (MN), *pl.* of لَهَاةٌ (MN,J), like حَصًى *pl.* of حَصَاةٌ [254,327] (J); and laying hold of the saying

سَيُغْنِينِي الَّذِي أَغْنَاكَ عَنِّي ❋ فَلَا فَقْرٌ يَدُومُ وَلَا غِنَآءُ

[below] (Aud) *He that has made thee independent of me will surely make me independent* of thee. *For neither poverty lasts, nor wealth* (MN). Fr draws a distinction, allowing prolongation of what is not transformed by prolongation into what is not found among their formations: so that he allows prolongation of مِقْلًى *a frying-pan*, saying مِقْلَآءٌ, because مِفْتَاحٌ *a key* exists; but disallows prolongation of مَوْلًى *a freedman.* because مَفْعَالٌ does not exist: and similarly he prolongs لِحًى *beards* [238], saying لِحَآءٌ, because جِبَالٌ *mountains* [256] exists; but disallows prolongation in لُحًى [238, Note on *p.* 908, *ll.*

15—17], because فُعَالٌ is not found among the formations of the *pls.*, except extraordinarily [253,255,257] (A). And [the majority of (A)] the BB disallow it (IA, Aud, A), unrestrictedly (A), holding غَنَآءٌ in the [last] verse to be *inf. n.* of غَانَيْتُ [below], not of غَنِيتُ *I was independent*, which is far-fetched (Aud). Apparently, however, it is allowable, unrestrictedly, because it occurs, whence the saying [of Al'Ajjāj, the Rājiz (MN),]

وَٱلْمَرْءُ يُبْلِيهِ بِلَآءُ ٱلسِّرْبَالْ ❋ تَعَاقُبُ ٱلْإِهْلَالِ بَعْدَ ٱلْإِهْلَالْ

[*And man, the succession of the beginning of a new month after the beginning of a new month wears him out, as the shirt is worn out* (MN)]; and سَيُغْنِينِى الخ [above], where غَنَآءٌ is not from غَانَيْتُهُ meaning *I vied with him in boasting of wealth*, and is not غَنَآءٌ with Fatḥ meaning *profit*, because it is contrasted with فَقْرٌ *poverty*; and يَا لَكَ مِنْ الخ [above] (A), which is [said by Sn to be (J)] a refutation of the distinction drawn by Fr, because the poet prolongs اللَّهَآءُ by poetic license, notwithstanding that the prolongation makes it unprecedented [as a *pl.* formation], since there is no فَعَالٌ with Fatḥ among *pls.* [253] (Sn,J). And among those who agree with [the majority of] the KK as to the allowability of that are IW and IKh (A).

CHAPTER XIV.

THE NOUNS CONNECTED WITH VERBS.

§. 330. Z means, by his saying "connected with *vs.*", that these *ns.* are attached to *vs.* in respect of their derivation, and of their containing the letters of the *v.*; so that between them and *vs.* there exist an attachment and a connection in respect of form, since they take after one *o. f.*: and he does not mean that they are derived from *vs.* (IY). They are eight *ns.*, (1) the *inf. n.* [331], (2) the *act. part.* [343], (3) the *pass. part.* [347], (4) the assimilate *ep.* [348], (5) the *n.* of superiority [351], (6—7) the two *ns.* of time and place [361], (8) the instrumental *n.* [366] (M).

THE INFINITIVE NOUN.

§. 331. The *inf n.* is the *n.* indicative of *accident* [402] (IH, IA, Sh, Fk), and conformable to the *v.* (IH, Sh, Fk), as ضَرْب *striking* and إِكْرَام *honoring* (Sh). The *accident* is (1) subsisting in an *ag.*, as فَرِحَ زَيْدٌ *Zaid was glad*, *inf. n.* فَرَح *gladness* [327]: (2) proceeding from him, (a) really, as قَعَدَ *he sat*, *inf. n.* قُعُود *sitting*; (b) tropically, as مَرِضَ *he ailed*, *inf. n.* مَرَض *ailing*: (3) falling upon an *obj.*, like the *inf. n.* of the *pass v.*, as زَهْو *being conceited* and جُنُون *being possessed by a devil.* (YS, MAd). Conformability in their language is used in various ways: one says "This *inf. n.* is conformable to this *v*," i. e., is its origin, and the source of its derivation, as the *inf. n.* in حَمِدْتُ حَمْدًا *I praised fervently* is said to be conformable to its *v.*, but not the *inf. n.* in LXXIII. 8. [40,332]; and one says "The *act. part.* is conformable to the *aor.* [343]", i. e., is commensurable with it in vowels and quiescences (R). What is meant by the *inf. n.*'s conformability to the *v.* is that it should occur, after the derivation of the *v.* from it, as *corrob.* of the *v.*, or as explanatory of its mode or number [39]; so that *ns.* from which the *v.* is not derived, like قَادِرِيَّة

omnipotence and عَالِمِيَّةٌ *omniscience*, and like وَيْلٌ لَهُ and وَيْحًا لَهُ [41], are not *inf. ns.*, although the two last are unrestricted *objs.* (Jm, YS). So in the Jm : but the conformability to the *v.* may mean inclusion of the whole of its letters (YS); and by "conformable to the *v.*" I intend to exclude the *quasi-inf. n.* [342. A], which, though a *n.* indicative of *accident*, is not conformable to the *v.*, as أَعْطَيْتُ عَطَآءً *I gave liberally*, since what is conformable to the *v.* is only إِعْطَآءٌ, because it includes the whole of its letters (Sh). But it is better to preserve the definition from ambiguous expressions; and, if IH [and his followers, IHsh and Fk,] had said "the *n.* that is indicative of *accident*, and that the *v.* is derived from", it would have been a perfect definition, according to the opinion of the BB (R). For the BB hold that the *inf. n.* is original, the *v.* and *qual.* being derived from it [Note on *p.* 30, *l.* 14]; while the KK hold that the *v.* is original, the *inf. n.* [and similarly the *qual.* (MKh)] being derived from it; and some hold that the *inf. n.* is original, the *v.* being derived from it, and the *qual.* derived from the *v.*; and ITlh holds that the *inf. n.* and the *v.* are each an independent original, neither of them being derived from the other. But the sound opinion is the first [339], because every *deriv.* implies the original and an addition; while the *v.* and the *qual.*, in relation to the

inf. n., are like that, because each of them indicates the *inf. n.* and an addition, the *v.* indicating the *inf. n.* and *time* [402], and the *qual.* indicating the *inf. n.* and the *ag.* [142] (IA). The [BB say that the (R)] *inf. n.* is named مَصْدَرٌ (M on §. 39, R) as being the *place of* the *v.*'s *proceeding* (R), because the *v.* proceeds, [i. e., is derived (IY),] from it (M). But the KK say that مَصْدَرٌ is مَفْعَلٌ i. q. the *inf. n.*, as in قَعَدْتُ مَقْعَدًا حَسَنًا *I sat beautifully*, i. e. قُعُودًا [333]; and that the *inf. n.* here is i. q. the *act. part.*, meaning *proceeding* from the *v.*, like عَدْلٌ i. q. عَادِلٌ [143]. And the KK adduce, as evidence of the *v.*'s originality, its government of the *inf. n.*, as قَعَدْتُ قُعُودًا, the *op.* being before the *reg.*: but this is a mistake, because the *op.* is before the *reg.* in the sense that the general rule is for the governing word, at the time of government, to precede the governed; whereas the controversy is whether the original constitution of the *inf. n.* is anterior to that of the *v.* (R). And S names the *inf. n.* حَدَثٌ and حَدَثَانٌ (M, R), because it is the *accident* of the *ag.* (IY); and [sometimes (M)] فِعْلٌ (M, R), as being the *action* of the *ag.* (IY). Its form is dependent upon hearsay in the [unaugmented (Jm)] *tril.* (IH) *v.* [482] (WIH). The formations of the *inf. n.* in the unaugmented *tril.* are many (M, SH) and various (M), the [prevalent (R)] formations [mentioned by S (M)] amount-

ing to thirty-two, [to which IH in the SH adds two, making thirty-four] (M, WIH, R on IH, Jm), vid. (1) فَعْلٌ, (2) فِعْلٌ, (3) فُعْلٌ, (4) فَعْلَةٌ, (5) فِعْلَةٌ, (6) فُعْلَةٌ, (7) فَعْلَى, (8) فِعْلَى, (9) فُعْلَى, (10) فَعْلَانُ, (11) فِعْلَانُ, (12) فُعْلَانُ, (13) فَعَلَانُ, (14) فَعَلٌ, (15) فَعِلٌ, (16) فِعَلٌ, (17) فُعَلٌ, (18) فَعَلَةٌ, (19) فِعَلَةٌ, (20) فَعَالٌ, (21) فِعَالٌ, (22) فُعَالٌ, (23) فَعَالَةٌ, (24) فِعَالَةٌ, (25) [فُعَالَةٌ,] (26) فُعُولٌ, (27) فَعُولٌ, (28) فَعِيلٌ, (29) فُعُولَةٌ, (30) مَفْعَلٌ, (31) مَفْعِلٌ, (32) مَفْعَلَةٌ, (33) مَفْعِلَةٌ, [(34) فَعَالِيَةٌ] (M), as (1) قَتْلٌ *Killing*, (2) فِسْقٌ *profligacy*, (3) شُغْلٌ *occupying*, (4) رَحْمَةٌ *having mercy* [336], (5) نِشْدَةٌ *seeking* [336], (6) كُدْرَةٌ *being turbid, dingy* [below], (7) دَعْوَى *praying*, (8) ذِكْرَى [248,272], (9) بُشْرَى [272], (10) لَيَّانٌ [below], (11) حِرْمَانٌ *refusing*, (12) غُفْرَانٌ *forgiving*, (13) نَزَوَانٌ [below], (14) طَلَبٌ *seeking, demanding* [below], (15) خَنِقٌ *strangling*, (16) صِغَرٌ *being small, young*, (17) هُدًى *guiding* [below], (18) غَلَبَةٌ *overcoming* [below], (19) سَرِقَةٌ *stealing*, (20) ذَهَابٌ *going away* [below], (21) صِرَافٌ *being in heat*, (22) سُؤَالٌ *asking*, (23) زَهَادَةٌ *abstinence*, (24) دِرَايَةٌ *knowing* [336] (M, SH), (25) بُغَايَةٌ *seeking, desiring* [below] (SH), (26) دُخُولٌ *entering* [336] (M, SH), (27) قَبُولٌ *accepting* [below] (M), (28) وَجِيفٌ *beating* of the heart, (29) صُهُوبَةٌ *being reddish* [below],

(30) مَدْخَلٌ *entering*, (31) مَرْجِعٌ [333], (32) مَسْعَاةٌ *endeavouring*, (33) مَحْمِدَةٌ *praising* [333] (M, SH), (34) كَرَاهِيَةٌ *disliking* [256] (SH). The measures mentioned by [Z and] IH are those frequent and prevalent: and others also occur, like (35) فُعْلَلٌ, as سُودَدٌ *being lord*; (36) فَعَلُوتٌ, as جَبَرُوتٌ *being haughty* [385, 678]; (37) تُفْعَلٌ, as تُدْرَأٌ *ability to repel foes* [372]; (38) فَيْعَلُولَةٌ, as كَيْنُونَةٌ *being, orig.* كَيَّنُونَةٌ [716]; (39) فَعْلُولَةٌ, as شَيْخُوخَةٌ [below] and صَيْرُورَةٌ *becoming*; (40) فُعَلْنِيَةٌ, as بُلَهْنِيَةٌ *ease* [248, 677]; (41) فَعِيلَةٌ, as شَبِيبَةٌ *becoming adolescent* and فَضِيحَةٌ *disgracing*; (42) فَاعُولَةٌ, as ضَارُورَةٌ i. q. ضَرَرٌ *harm, affliction*; (43) تَفْعُلَةٌ, as تَهْلُكَةٌ *perishing*; (44) مَفَاعِلَةٌ, as مَسَائِيَةٌ *displeasing, orig.* مَسَاوِئَةٌ, but transposed, [because they dislike the ء with the Hamza (Jh)]; (45-46) فُعَّلَةٌ and فُعَّلَى, as غُلَّبَةٌ [i. q. غَلَبَةٌ (Jh)] and غُلَّبَى; and others besides (R). The poet says أَخَذُوا ٱلْمَخَاضَ آلخ [499] (IY). The [prevalent (R,A), regular (Aud),] *inf. n.* of [what indicates (Aud, A)] *craft* [or *office* (Aud, A) or *the like* (SH), of whatever *conjug.* it be (R),] is فِعَالَةٌ (SH, Aud, A), as كَتَبَ *wrote*, *inf. n.* كِتَابَةٌ *art of writing* [below] (SH), like خِيَاطَةٌ *art of sewing*, تِجَارَةٌ *trading* (R, Aud, A), إِمَارَةٌ *office of commander* (R, A), صِيَاغَةٌ

art of casting in a mould, حِيَاكَةٌ *art of weaving* (R), whence سَفَرَ بَيْنَهُمْ *mediated between them*, *inf. n.* سِفَارَةٌ *office of mediator*, *ambassador* (Aud, A). IU mentions that it is regular in *offices* and *handicrafts* (A). And the initial may be pronounced with Fatḥ in some cases, as وَكَالَةٌ *profession of agent* or *advocate*, دَلَالَةٌ *business of broker*, and وَلَايَةٌ *office of governor* [below]. The *inf. n.* prevalent in *taking fright* and *running off*, and in *being excited*, and *the like*, is فِعَالٌ, as فِرَارٌ *fleeing*, شِمَاسٌ *refusing to be ridden*, نِكَاحٌ *lying with a woman*, ضِرَابٌ *covering*, وِدَاقٌ *being in heat*, and طِمَاحٌ *being refractory* (R), like جِمَاحٌ [below], says AMYd (Jh); while حِرَانٌ *stopping short in a gallop* is like شِمَاسٌ [above] and شِرَادٌ [below], all being combined in *refusal* of what is desired. And فِعَالٌ (1) occurs in *sounds* also, but less often than فُعَالٌ and فَعِيلٌ [below], as زِمَارٌ *crying* of the she-ostrich and عِرَارٌ *crying* of the he-ostrich: (2) is regular in *non-inf. ns.* denoting the *time of* the accident's *drawing near*, as قِطَافٌ *season for gathering the crop of grapes*, صِرَامٌ and جِدَادٌ *season for cutting off the fruit of palm-trees*, حِصَادٌ *season for reaping*, and رِفَاعٌ *season for carrying the corn when reaped*; while فَعَالٌ shares with it, [as

though فَعَالٌ and فِعَالٌ were universally used in all that contains the sense of *time of the act*, thus resembling أَوَانٌ and إِوَانٌ *time* or *season* in alternating one with the other: (a) the *inf. n.* of all such is فَعْلٌ, like جَزٌّ and صَرْمٌ *cutting off the fruit of palm-trees* and قَطْفٌ *gathering the crop of grapes* (Jh)]: (3) is prevalent in *brands* also, as عِلَاطٌ and عِرَاضٌ *a brand on the neck*, جَنَابٌ *on the side*, and كِشَاحٌ *on the flank*. The *inf. n.* prevalent in *ailments*, of any *conjug.* other than فَعِلَ [below], is فُعَالٌ, as سُعَالٌ *coughing* [below], دُوَارٌ [328], عُطَاسٌ *sneezing*, and صُدَاعٌ *headache*; while فَعَالٌ shares with it in the word سَوَافٌ *murrain*, because Damm before the و is deemed heavy. And the *inf. n.* prevalent in *sounds* also is فُعَالٌ, as صُرَاخٌ *screaming* [below], بُغَامٌ and عُوَاءٌ; while فَعَالٌ shares with it in غَوَاثٌ *call for help*; and فَعِيلٌ often occurs, as ضَجِيجٌ *shouting*, نَئِيمٌ *groaning*, and نَعِيبٌ [below]. And, in *non-inf. ns.*, فُعَالٌ occurs i. q. the *pass. part.*, as دُقَاقٌ *chips*, حُطَامٌ *fragments*, فُتَاتٌ *broken bits*, and رُفَاتٌ *crumbs*; and فُعَالَةٌ denotes *a small quantity severed from a large*, as قُلَامَةٌ *parings*, قُرَاضَةٌ *cuttings*, *clippings*, نُقَادَةٌ *choice part*, and بُغَايَةٌ *a stray beast sought for*. The regular, universal *inf. n.* of *shifting about* and *violent motion* is فَعَلَانٌ, as نَزَوَانٌ *leaping* [below], نَقَزَانٌ *bounding*, عَسَلَانٌ

quivering, and رَنَكَانٌ *trotting*; and فُعَالٌ sometimes occurs in this sense, as نُزَآنٌ *leaping* and قُمَامٌ *prancing*. But شَنَآنٌ *hating* is anomalous, because it is not a *commotion*. The most prevalent *inf. n.* in *colors* is فُعْلَةٌ, as شُهْبَةٌ *grayness* [below] and كُدْرَةٌ *dinginess* [above], even if they be from فَعُلَ; and some of them are on the measure of فَعَلٌ, as صَدَأٌ *dark sorrel* and حَيَسٌ *pale yellow*; while صُهُوبَةٌ [above] and كُدُورَةٌ *dinginess* also occur; and, says S, they say بَيَاضٌ *whiteness* and سَوَادٌ *blackness* by assimilation to صَبَاحٌ *morning* and مَسَآءٌ *evening*, because these are *colors* like those. But, as for the occurrence of *defects* [below] on the measure of فُعْلَةٌ, like أُدْرَةٌ *scrotal hernia* and نُفْخَةٌ *inflation of the belly*, it is rare. فُعْلَةٌ and فَعْلَةٌ often denote the *position of the act* in the limbs, as قُطْعَةٌ and قَطْعَةٌ *position of amputation*, and similarly جُذْمَةٌ and جَذْمَةٌ, and صُلْعَةٌ and صَلَعَةٌ *bald patch*, and نُزْعَةٌ and نَزَعَةٌ *bald place on the side of the forehead*. And فُعْلَةٌ denotes the *superfluity* also, as قُلْفَةٌ and غُرْلَةٌ *foreskin*, *prepuce*. The *inf. n.* prevalent in *ailments* of the *conjug.* of فَعِلَ [above] is فَعَلٌ, as وَرَمٌ *being swollen*, مَرَضٌ *falling sick*, and وَجَعٌ *feeling pain* (R). The [most (R) prevalent (SH), most frequent (R), regular (IM), universal (IA)] *inf. n.* of the *trans.* (SH,IM) *tril.* (IM) *v.*

(IA,Sn), of whichever *conjug.* it be (R), فَعَلَ or فَعِلَ [482] (SH, Aud, A), whether sound, unsound in the ف or ع or ل, reduplicated, or pronounced with Hamza (Sn), in senses other than those mentioned (R), is فَعْلٌ (SH,IM), as ضَرَبَ *struck, inf. n.* ضَرْبٌ (SH, IA, Aud, A), like رَدَّ *repelled, inf. n.* رَدٌّ (IM), and أَكَلَ *ate, inf. n.* أَكْلٌ (Aud, A); and as جَهِلَ *was ignorant of, inf. n.* جَهْلٌ (SH), حَمِدَ *praised, inf. n.* حَمْدٌ (R), أَمِنَ *was safe from, inf. n.* أَمْنٌ (Aud, A), شَرِبَ *drank, inf. n.* شَرْبٌ, and لَقِمَ *gobbled, inf. n.* لَقْمٌ (A). That is unequivocally declared by S in several places; but some assert that it is not regular, which is not right (IA). What is meant by "regular" here is that, when a *v.* occurs, and you do not know how they pronounce its *inf. n.*, you form it by analogy to this, unless some thing else has been heard. So say S and Akh (A). But Fr [below] holds that فَعْلٌ may be formed by analogy, notwithstanding that something else has been heard: while Syt transmits in the Ham' from one authority that you do not attain to knowledge of the *inf. ns.* of *tril. vs.* except by hearsay; so that you do not form فَعْلٌ by analogy, even if nothing have been heard (Sn). IM prescribes in the Tashīl, as the condition of فَعْلٌ 's being regular in the *inf. n.* of فَعِلَ, that it should import *action with the mouth*, as in the two last *exs.*: whereas S and Akh do

not prescribe that; but speak without restriction, as [IM does] here (A). The [normal (IM), regular (IA, Aud, A)] *inf. n.* of the *intrans.* فَعِلَ, [whether sound, unsound, or reduplicated (A),] is فَعَلٌ, as فَرِحَ, *inf. n.* فَرَحٌ [327] (SH,IM), and تَرِبَ *was dusty*, *inf. n.* تَرَبٌ (R), like جَوًى [327], شَلَلٌ (IM), *inf. n.* of شَلَّتْ يَدُهُ *His hand*, or *arm*, *withered* (IA,A), *orig.* شَلِلَتْ (A), and أَشَرٌ [327] (Aud), unless it indicate a *color* (SH,A), or *defect* [above] (SH), in which case its [prevalent (R,A)] *inf. n.* is فُعْلَةٌ, as سَمِرَ *was tawny*, *inf. n.* سُمْرَةٌ (SH,A), أَدِمَ *was brown*, *inf. n.* أُدْمَةٌ (SH), شَهِبَ *was gray*, *inf. n.* شُهْبَةٌ [above], and كَهِبَ *was purple* or *violet*, *inf. n.* كُهْبَةٌ, which is a *color between blue and red*; and, according to IHsh in the Aud (A), unless it indicate a *craft*, [of which he gives no *ex.* (A),] or an *office*, in which case its regular *inf. n.* is [said by him to be (A)] فِعَالَةٌ, as وَلِيَ عَلَيْهِمْ *was governor over them*, *inf. n.* وِلَايَةٌ [above] (Aud,A): but what he says requires consideration, because that [regular *inf. n.* فِعَالَةٌ, in the case of what indicates a *craft* or an *office* (Sn),] is known only in [the *trans.* or *intrans.* (Sn)] فَعَلَ [below] (A), as كَتَبَ, *inf. n.* كِتَابَةٌ [above], خَاطَ *sewed*, *inf. n.* خِيَاطَةٌ, and نَقَبَ عَلَيْهِمْ *was overseer over them*, *inf. n.* نِقَابَةٌ *office of*

overseer (Sn); and, as for وَلِيَ عَلَيْهِمْ, *inf. n.* وِلَايَةٌ, it is extraordinary (A). The [prevalent (SH), regular (IA, Aud), universal (IM)] *inf. n.* of the *intrans.* فَعَلَ is فُعُولٌ (SH,IM), as رَكَعَ *bowed*, *inf. n.* رُكُوعٌ, and دَخَلَ *entered* [336], *inf. n.* دُخُولٌ (R), whether it be sound or unsound (A), as قَعَدَ *sat*, [*inf. n.* قُعُودٌ (IA, Aud, A),] and غَدَا *went in the early morning*, [*inf. n.* غُدُوٌّ (IA, A),] so long as it does not require [its *inf. n.* to be (IA)] فِعَالٌ or فَعَلَانٌ or فُعَالٌ (IM) or فَعِيلٌ or فِعَالَةٌ (Aud,A). Fr [above] says "When a فَعَلَ, whose *inf. n.* has not been heard, comes to you, then make it فَعْلٌ for AlḤijāz", [whether it be *trans.* or *intrans.* (R),] "and فُعُولٌ for Najd" (SH), whether it be *intrans.* or *trans.*: but the well-known opinion is that the *inf. n.* of the *trans.* [*tril.*] is فَعْلٌ, unrestrictedly, [i. e., whether the *v.* be فَعَلَ or فَعِلَ]; and that the *inf. n.* of the *intrans.* is فُعُولٌ from فَعَلَ [above], فَعَلٌ from فَعِلَ, and فَعَالَةٌ from فَعُلَ [below], because they are the most prevalent in hearsay, and the unheard is assigned to the prevalent (R). فِعَالٌ belongs [regularly (Aud,A)] to what indicates *refusal*, like أَبَى *refused* (IM), *inf. n.* إِبَآءٌ, نَفَرَ *shied away*, *inf. n.* نِفَارٌ (IA,Aud,A), شَرَدَ *took fright, and ran off*, *inf. n.* شِرَادٌ [above] (IA,A), جَمَحَ *was restive, refractory*, *inf. n.* جِمَاحٌ [above], and أَبَقَ *ran away*, *inf. n.*

إِبَاقٌ (Aud,A). فَعَلَانٌ belongs [regularly (Aud)] to what requires *violent motion* (IM), as جَالَ *went round about*, *inf. n.* جَوَلَانٌ (IA, Aud, A), طَافَ *circumambulated*, *inf. n.* طَوَفَانٌ (IA,A), غَلَتِ ٱلْقِدْرُ *The pot boiled*, *inf. n.* غَلَيَانٌ (Aud, A), and نَزَا *leaped*, *inf. n.* نَزَوَانٌ [above] (IA). فُعَالٌ belongs [regularly (Aud,A)] to [what indicates (IA, Aud, A)] (1) *ailment* (IM), as مَشَى بَطْنُهُ *His belly moved*, *inf. n.* مُشَاءٌ [328] (IA, Aud, A), سَعَلَ *coughed*, *inf. n.* سُعَالٌ [above], and رُكِمَ *was troubled with a cold in the head*, *inf. n.* زُكَامٌ [328] (IA,A); (2) *sound* (IM), as صَرَخَ *screamed*, *inf. n.* صُرَاخٌ [above] (Aud, A), نَبَحَ *barked*, *inf. n.* نُبَاحٌ [below] (A), and عَوَى *howled*, *inf. n.* عُوَآءٌ (Aud, A). فَعِيلٌ [regularly (Aud)] comprises (1) *journeying* (IM), as رَحَلَ *departed*, *inf. n.* رَحِيلٌ, ذَمَلَ *went a gentle pace*, *inf. n.* ذَمِيلٌ (IA, Aud, A); (2) *sound*, as صَهَلَ (IM), *inf. n.* صَهِيلٌ [below] (IA, Aud, A), نَهَقَ *brayed*, *inf. n.* نَهِيقٌ [below] (Aud, A), and زَأَرَ *roared*, *inf. n.* زَئِيرٌ (Aud). In what indicates *sound* (Sn), sometimes فَعِيلٌ and فُعَالٌ are combined (R, A), as نَعَبَ ٱلْغُرَابُ *The raven croaked*, *inf. ns.* نَعِيبٌ [above] and نُعَابٌ, [صَرَخَ *screamed*, *inf. ns.* صَرِيخٌ and صُرَاخٌ (Sn),] نَعَقَ ٱلرَّاعِي *the herdsman called out*, *inf. ns.* نَعِيقٌ and نُعَاقٌ: and أَزَّتِ ٱلْقِدْرُ *the pot made a noise in boiling*, *inf.*

ns. أُرْبِزٌ and أُزَازٌ (A), like نَهِيفٌ [above] and نُهَافٌ, and نَبِيحٌ and نُبَاحٌ [above] (R)ا: while sometimes فَعِيلٌ stands alone, as صَهَلَ ٱلْفَرَسُ *The horse neighed, inf. n.* صَهِيلٌ [above], and صَخَدَ ٱلصَّرَدُ *The sparrow-hawk cried, inf. n.* صَخِيدٌ; and sometimes فُعَالٌ stands alone, as بَغَمَ ٱلظَّبْيُ *The gazelle uttered a plaintive cry, inf. n.* بُغَامٌ, and ضَبَحَ ٱلثَّعْلَبُ *The fox barked, inf. n.* ضُبَاحٌ; as the first stands alone in *journeying*, and the second in *ailments* (A). [And فِعَالَةٌ is described above.] The *inf. n.* of فَعُلَ, [which is always *intrans.* (R, IA),] is [regularly (Aud, A)] (1) فَعَالَةٌ [above] (SH, IM), which is [most (R)] prevalent (SH), as زَيْدٌ جَرُلَ *Zaid was endowed with good judgment* (IM), *inf. n.* جَرَالَةٌ (IA, A), like كَرُمَ *was generous, inf. n* كَرَامَةٌ [below] (SH), فَصُحَ *was eloquent, inf. n.* فَصَاحَةٌ (IA, Aud, A), ضَخُمَ *was bulky, inf. n.* ضَخَامَةٌ (IA), صَرُحَ *was genuine, inf. n.* صَرَاحَةٌ (Aud), and ظَرُفَ *was smart, witty, inf. n.* ظَرَافَةٌ (A); (2) فُعُولَةٌ, as سَهُلَ ٱلْأَمْرُ *The matter was easy* (IM), *inf. n.* سُهُولَةٌ, عَذُبَ *was sweet, inf. n.* عُذُوبَةٌ (IA, Aud, A), and مَلُحَ *was salt, inf n.* مُلُوحَةٌ (Aud, A). فَعَالَةٌ is more prevalent than any other [measure] in the *inf. n.* of فَعُلَ: but some say that the most prevalent [measures] are three, (1) فَعَالٌ, like جَمَالٌ *being comely*; (2) فَعَالَةٌ, like كَرَامَةٌ [above]; (3) فُعْلٌ, like حُسْنٌ [below].

What is before mentioned is the established rule in the *inf. n.* of the *tril. v.* (IA). And whatever occurs contrary to the preceding [is not regular, but (IA)] belongs to the *cat.* of transmission [from the Arabs (Sn)], like سُخْطٌ *displeasure, anger*, رِضًى *pleasure, satisfaction* (IM), رَغْبَةٌ *desire* (Aud), حُزْنٌ *grief* (A), and بُخْلٌ *niggardliness* (Aud, A), in the *intrans.* فَعِلَ (Aud), where the regular *inf. n.* is فَعَلٌ (A); and جُحُودٌ *denial*, شُكُورٌ (Aud, A) and شُكْرَانٌ *thanking* (IA, Aud), and رُكُوبٌ *riding* (A), in the *trans.* فَعَلَ [and فَعِلَ] (Aud), where the regular *inf. n.* is فَعْلٌ (A); and مَوْتٌ *dying*, فَوْزٌ *succeeding, prospering* (Aud, A), مَشْىٌ *walking* (A), حُكْمٌ *deciding*, شَبْخُوخَةٌ *being elderly* [above], نَمِيمَةٌ *creating discord*, and ذَهَابٌ *going away*, in the *intrans.* فَعَلَ (Aud), where the regular *inf. n.* is فُعُولٌ (A); and حُسْنٌ *beauty* [below], قُبْحٌ *ugliness* (Aud, A), عِظَمٌ [below] (A) and عَظَامَةٌ *greatness* (IA), and كِبَرٌ *being big, old* (A), in فَعُلَ (Aud), where the regular *inf. n.* is فَعَالَةٌ or فُعُولَةٌ (A). But Zj and IU mention that فُعْلٌ, like حُسْنٌ, is a regular *inf. n.* of فَعُلَ, [like حَسُنَ (A),] which is contrary to what S says (Aud, A); and [IH points out that (Jrb)] the *inf. n.* of فَعُلَ is often [on the measure of فِعْلٌ or فَعْلٌ (Jrb),] like عِظَمٌ [above] and كَرَمٌ *being generous* (SH). They say that (R) there

is no *inf. n.* on the measure of فُعَلٌ, except هُدًى [above] and سُرًى *journeying by night* (IY,R): and, because of their rarity among *inf. ns.*, the Banù Asad make them *fem.*, imagining them to be *pl.* of هُدْيَةٌ and سُرْيَةٌ, though these have not been heard, because فُعَلٌ as *pl.* of فُعْلَةٌ is frequent [238]. As for تُقًى *fear of God*, Zj says that it is فُعَلٌ, the ت being a substitute for the و, as in تَقْوَى [689]; while Mb says that its measure is تُعَلٌ, the ف being elided, as in the *v.*, where تَقَى, *aor.* يَتْقِى, is said for اِتَّقَى, *aor.* يَتَّقِى [759]. Nor does فِعَلٌ occur in the *inf. n.* of فَعَلَ except in the defective, as شِرًى *selling, buying*, قِرًى *entertaining*, and قِلًى *hating*; and it also is rare. No *inf. n.* on the measure of فَعَلٌ occurs in the *conjug.* of فَعَلَ, except when its *aor.* is يَفْعُلُ, as طَلَبٌ [above], except two words, (1) جَلَبٌ from جَلَبَ اَلْجُرْحُ *The wound healed*, which is not peculiar to يَفْعُلُ, its *aor.* being يَجْلِبُ and يَجْلُبُ; and (2) غَلَبٌ from غَلَبَ *overcame*, *aor.* يَغْلِبُ, as XXX. 2. [502]. Fr says that the *o. f.* may have been مِنْ بَعْدِ غَلَبَتِهِمْ with the ة, which was then elided, as in the saying [of Abù Umayya AlFaḍl Ibn Al'Abbās Ibn Abì Lahab (MN)]

إِنَّ اَلْخَلِيطَ أَجَدُّوا اَلْبَيْنَ فَانْجَرَدُوا ✻ وَأَخْلَفُوكَ عِدَ اَلْأَمْرِ اَلَّذِى وَعَدُوا

[*Verily the familiar friends have renewed the separation, and made off, and have broken to thee the promise of the matter which they promised* (MN)], i. e., عِدَةَ ٱلْأَمْرِ [338]. As for فَعْلَانُ, it is extraordinary, as لَوَى *delayed payment*, *inf. n.* لَيَّانٌ [above], which is said by some to be *orig.* with Kasr, but pronounced with Fatḥ because deemed heavy; and is mentioned by AZ with Kasr of the ل: while شَنْآنٌ also is allowable, with quiescence [as well as Fatḥ of the ع], both being read in the Revelation (R), where شَنْآنُ with quiescence of the ن is read in وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ V. 3. *And do not ye let hatred of a people induce you* by Ibn 'Āmir, Ismā'il on the authority of Nāfi', and Ibn 'Ayyāsh on the authority of 'Āṣim (B). فَعُولٌ occurs as an *inf. n.* in only five words, وَضُوءٌ *inf. n.* of تَوَضَّأْتُ *I performed ablution* [342A], طَهُورٌ *inf. n.* of تَطَهَّرْتُ *I purified myself*, وَلُوعٌ *inf. n.* of وَلِعْتُ *I was eagerly desirous*, وَقُودٌ *inf. of* وَقَدَتِ ٱلنَّارُ *The fire blazed*, and قَبُولٌ [above] *inf. n.* of قَبِلَ *accepted*, as S transmits. فِعْلٌ occurs i. q. مَفْعُولٌ, like ذِبْحٌ *animal slaughtered*, and سِفْرٌ and زِبْرٌ *writing book*. And فَعَلٌ also, like خَبَطٌ *leaves knocked off a tree with a stick* and نَقَضٌ *débris*. And فُعْلَةٌ often occurs i. q. مَفْعُولٌ, as سُبَّةٌ [265], ضُحْكَةٌ *ridiculed*, and لُعْنَةٌ [265]; and فُعَلَةٌ i. q. فَاعِلٌ [265]: while both are intensive.

مَفْعَلَةٌ occurs denoting the *cause of the act*, as in the Prophet's saying اَلْوَلَدُ مَجْبَنَةٌ مَخْزَنَةٌ مَبْخَلَةٌ *children are a cause of cowardice, hoarding, and niggardliness.* And فَعُولٌ occurs denoting *what the thing is done with*, like وَجُورٌ *medicine poured into the mouth*, نَقُوعٌ *an infusion*, and قَيُوءٌ *emetic.* But some of the measures mentioned are not *inf. ns.* (R).

§. 332. The *inf. n.* of the *non-tril* [*v.* (Aud, A), i. e., of the augmented *tril.* and the unaugmented and augmented *quad.* (Jm),] is regular (IH, IM). Thus you say, [e. g (R),] that the *inf. n.* of every *v.* whose *pret.* is on the measure of أَفْعَلَ is on the measure of إِفْعَالٌ (R, Jm), that the *inf. n.* of every *v.* whose *pret.* is on the measure of فَعَّلَ is on the measure of تَفْعِيلٌ (R), that the *inf. n.* of every *v* whose *pret.* is on the measure of اِسْتَفْعَلَ is on the measure of اِسْتِفْعَالٌ (Jm), and that the *inf. n.* of every *v.* whose *pret.* is on the measure of فَعْلَلَ is on the measure of فَعْلَلَةٌ (R), and so on (Jm). And one rule may also be hazarded for the whole of the *quad.* and augmented [*tril.*], vid. that you should look at the *pret.*, and add an ا before its final: and then, if there be two mobiles [anywhere] before the final in the *pret.*, you should pronounce only the first of them with Kasr, as (a) أَفْعَلَ, *inf. n.* إِفْعَالٌ; (b) فَعْلَلَ, *inf. n.* فِعْلَالٌ; (c) فَعْلَى [482],

inf n. فِعْلَآءٌ ; (d) فَاعَلَ, *inf. n.* فِيعَالٌ [below]; and (e) فَعَّلَ, *inf. n.* فِعَّالٌ [below]: but, if there be three mobiles, you should pronounce the two first with Kasr, as (*a*) اِنْفَعَلَ, *inf. n.* اِنْفِعَالٌ; (*b*) اِسْتَفْعَلَ, *inf. n.* اِسْتِفْعَالٌ; (*c*) اِفْتَعَلَ, *inf. n.* اِفْتِعَالٌ; (*d*) اِفْعَلَّ, *orig* اِفْعَلَلَ, *inf. n.* اِفْعِلَالٌ; (*e*) اِفْعَالَّ, *orig.* اِفْعَالَلَ, *inf. n.* اِفْعِيلَالٌ; and (*f*) تَفَعَّلَ, *inf. n* تِفَعُّلٌ [below] What I have mentioned is not founded upon the assumption that the *inf. n.* is derived from the *v.* [331]; but is intended to explain how the *inf. n.* occurs regular, if one happens to have a previous knowledge of the *v.* The most notorious *inf ns.* however, of فَعَّلَ, فَعْلَلَ, فَاعَلَ, and تَفَعَّلَ, vid. فَعْلَلَةٌ, تَفْعِيلٌ, مُفَاعَلَةٌ, and تَفَعُّلٌ, are contrary to the rule mentioned. But, as for فِعَالٌ, *inf. n.* of فَاعَلَ, like قِتَالٌ, it is contracted from the regular, being *orig.* فِيعَالٌ (R on the IH). فِعَّالٌ *inf. n.* of فَعَّلَ [above], فِيعَالٌ and فِعَالٌ *inf. ns.* of فَاعَلَ, and تِفعَّالٌ, *inf. n.* of تَفَعَّلَ, though regular, have become confined to hearsay; and such intances of them as occur are not to be copied (R on the SH). And the only *inf. n.* of تَفَعْلُلَ and تَفَاعُلَ, and of what is co-ordinated with تَفَعْلُلَ such as تَفَوْعُلَ, تَفَيْعُلَ, and the like, is contrary to the rule, as تَفَعْلُلٌ and تَفَاعُلٌ [below]. The predicaments of [all] these *inf. ns.* will [now] be explained [in detail] (R on the IH) The *vs.* that exceed three letters are of two kinds, (1)

composed solely of *rad.* letters, which kind is only *quad.*; (2) containing an augment, which kind is of three sorts, (a) commensurable with the *quad.* by way of co-ordination with it, (b) commensurable with it without co-ordination, and (c) incommensurable with it. The predicament of the sort co-ordinated with the *quad.* is the same as that of the *quad.* in the *pret*, *aor.*, and *inf n.*, as شَمْلَلَ [483], *aor.* يُشَمْلِلُ, *inf.n.* شَمْلَلَةٌ; حَوْقَلَ [482], *aor.* يُحَوْقِلُ, *inf.n.* حَوْقَلَةٌ; and بَيْطَرَ [274, 482], *aor.* يُبَيْطِرُ, *inf n.* بَيْطَرَةٌ [below]; like دَحْرَجَ [495], *aor.* يُدَحْرِجُ [404], *inf.n.* دَحْرَجَةٌ [336]. The sort commensurable [with the *quad.*] without co-ordination has three formations, أَفْعَلَ, فَعَّلَ, and فَاعَلَ: but, though these formations are on the measure of دَحْرَجَ in its vowels and quiescence, that is a thing virtually accidental, not being intended; and therefore their *inf. ns.* are not like دَحْرَجَةٌ (IY). The *inf. n.* of أَفْعَلَ is إِفْعَالٌ (S, M, WIH, L, IA, Aud, A), regularly, when أَفْعَلَ is sound in the ع [338] (IA, Aud, A) as أَكْرَمَ *honored*, *inf. n.* إِكْرَامٌ [below] (IY, L, IA, Aud, A), whence أَعْطَى *gave*, *inf.n.* إِعْطَاءٌ [342. A] (S, IY, L, IA). For the *quad.* has two *inf. ns.*, فَعْلَلَةٌ and فِعْلَالٌ [below]: and, the first being more prevalent and inseparable, whereas فِعْلَالٌ sometimes does not occur, the *inf. n.* of the co-ordinated accords with the more prevalent, as بَيْطَرَةٌ [above] and جَهْوَرَةٌ [482]; while the *inf. n.*

of what is commensurable without being co-ordinated accords with فِعْلَالٌ, as إِكْرَامٌ [above], in order that it may enjoy a share in [the predicament of] the *quad.* on account of the resemblance and commensurability (IY). The *inf. n.* of فَعَّلَ is (1) تَفْعِيلٌ (S, M, WIH, L, IA, Aud, A), regularly (L, Aud, A), when فَعَّلَ is sound (L, IA, Aud, A) in the ل [338] (L, Aud, A), as كَسَّرْتُهُ [252, 486], *inf. n.* تَكْسِيرٌ, and عَذَّبْتُهُ *I punished him*, *inf. n.* تَعْذِيبٌ (S,IY), whence IV. 162.[39] (IY,IA), as though they made the ت at its beginning a substitute for the *aug.* ع in فَعَّلَ, and the ى [before the final (IY)] an equivalent for the ا in إِفْعَالٌ, thus altering its beginning as well as its ending (S,IY), as they do in إِفْعَالٌ (IY): (2) تَفْعِلَةٌ (M, WIH, A), as بَصَّرَ, *inf. n.* تَبْصِرَةٌ [338] (WIH), (a) seldom in the case of such as جَرَّبَ [489], *inf. n.* تَجْرِبَةٌ: (b) prevalently in the case of the *v.* whose ل is a Hamza, as جَزَّأَ *divided into parts*, *inf. n.* تَجْزِئَةٌ; though here the *inf. n.* occurs according to the *o. f.* also (A), as تَجْزِيءٌ (Sn): (c) necessarily in the case of the unsound (A) in the ل [338] (Sn): (3) تَفْعَالٌ (WIH, L), when *multiplication* is intended [334, 489] (L), as كَرَّرَ *repeated*, *inf. n.* تَكْرَارٌ [334] (WIH); like سَيَّرَ *journeyed much*, or *often*, *inf. n.* تَسْيَارٌ [below], طَوَّفَ *travelled round about much*, or *often*, *inf. n.* تَطْوَافٌ, and جَوَّلَ *went*

round about much, or *often*, *inf. n.* تَجْوَالٌ (L) : (4) فِعَّالٌ (S, M, WIH,L,IA), said by some (S, M) of the Arabs (M), as كَلَّمْتُهُ *I spoke to him*, *inf. n.* كِلَّامٌ [below] (S, M, L), and حَمَّلْتُهُ *I burdened him*, *inf n.* حِمَّالٌ (S), whence وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا LXXVIII. 28. *And they have utterly denied Our signs.* (S,M,WIH,IA), as though they followed the same method as in إِفْعَالٌ *inf. n.* of أَفْعَلَ, pronouncing the initial with Kasr, and adding an ا before the final (S,IY) letter (S) : (5) فِعَالٌ with a single ع, as كِذَابًا read in the text with a single ذ [below] (IA). In the non-defective, تَفْعِيلٌ is universal, regular ; while تَفْعِلَةٌ is frequent, but confined to hearsay. And so, when the ل is a Hamza, as تَخْطِئٌ *charging with error* and تَخْطِئَةٌ, according to AZ and the rest of the GG. But S appears to say that تَفْعِلَةٌ is necessary when the ل is a Hamza, as in the defective [338]; so that تَخْطِئٌ is not said (R on the SH). فِعَّالٌ in the *conjug.* of فَعَّلَ is common in the language of the elegant speakers among the Arabs : for they use nothing else; and one of them, hearing me expound a text, said لَقَدْ فَسَّرْتَهَا فِسَّارًا مَا سُمِعَ بِمِثْلِهِ *Assuredly thou hast expounded it with an exposition whose like has not been heard of* (K). But فِعَّالٌ does not occur in the *non-inf. n.*, except with a ى substituted for the first of its double letter, as قِيرَاطٌ [278],

دِينَارٌ , and دِيوَانٌ [685]; whereas in the *inf. n.* the ى is not substituted, in order that the *inf. n.* may be like the *v.* (R on the SH). [According however, to BD, IHsh, and A,] فِعَّالٌ as *inf. n.* of فَعَّلَ , like (L) كِذَّابٌ *inf. n.* of كَذَّبَ [with a double ذ in both (Sn)] is anomalous (L, Aud, A); and, [according to BD,] so is تِفْعَالٌ in *multiplication*, like تِسْيَارٌ [334] (L). But, as for كِذَابٌ with a single ذ [above], as *inf. n.* of كَذَّبَ , I have not heard of it. And كِذَابًا in the reading of LXXVIII. 28. is best explained as the *inf. n.* of كَاذَبَ put in place of the *inf. n.* of كَذَّبَ , as [تَبْتِيلًا is put in place of تَبَتُّلًا (K, B)] in LXXIII. 8. [40, 331] (R on the SH). It is [said by Z to be] (1) the *inf. n.* of كَذَبَ , on the evidence of the saying

فَصَدَقْتُهَا وَكَذَبْتُهَا ❋ وَٱلْمَرْءُ يَنْفَعُهُ كِذَابُهْ

[*Then I spoke truth to her, and lied to her: and man is profited by his lying*, and similarly

وَإِنَّ مَدِيحَ ٱلنَّاسِ حَقٌّ وَبَاطِلٌ ❋ وَمَدْحُكَ حَقٌّ لَيْسَ فِيهِ كِذَابُ

And verily the praise of men is true and false; while thy praise is true, there is no lie in it (N)]; being then [governed] like [the *inf. n.* in] LXXI. 16. [40]: for it either means فَكَذَبُوا كِذَابًا *and have falsely lied*, [like فَنَبَتُّمْ نَبَاتًا *and ye have grown vigorously*, one of the two constructions of LXXI. 16. given in the K]; or

is governed in the *acc.* by كَذَّبُوا, because it implies the sense of كَذَبُوا, since every denier of the truth is *lying*: (2) i. q. مُكَاذَبَةٌ, the sense being فَكَاذَبُوا مَكَاذَبَةً *and have bandied charges of lying*, or مُكَاذِبِينَ *banāying charges of lying*, because, when they were lying according to the Muslims, and the Muslims were lying according to them, there was a *bandying of charges of lying* between them (K). The *inf. n.* of فَاعَلَ is (1) مُفَاعَلَةٌ (S, M, WIH, IM, L), regularly (S, Aud), as قَاتَلْتُهُ [490], *inf. n.* مُقَاتَلَةٌ (IY, WIH, IA, Aud), like ضَارَبَ [490], *inf. n.* مُضَارَبَةٌ (L, IA, Aud): (2) [فِيعَالٌ, for] those who say كِلَّامٌ [above] (S, M) and تِحِمَّالٌ [below] (S), [or] the people of AlYaman (WIH), say قِيتَالٌ (S, M, WIH) and ضِيرَابٌ [278, 685], adding an ا before the final, and pronouncing the initial with Kasr, as in إِكْرَامٌ, and then converting the [first] ا into ى (IY): (3) فِعَالٌ [328] (S, M, WIH, IM, L), often (S, L), as though this ى were elided (S, IY) for lightness (IY), as قِتَالٌ [342A] (S, IY, WIH, L, IA, Aud), whence مَارَيْتُهُ *I disputed with him, inf. n.* مِرَآءٌ (S, IY): (4) [فِعَّالٌ, for] they say مَارَيْتُهُ, *inf. n.* مِرَّآءٌ, and قَاتَلْتُهُ, *inf n.* قِتَّالٌ (M). And sometimes the simple substantive from it occurs on the measure of فِعْلَةٌ, as مِرْيَةٌ *disputation*, i. e., مِرَآءٌ, from مَارَاهُ *He disputed with him* (L). According to S (Dm), the *inf. n.* inseparable from فَاعَلْتُ is مُفَاعَلَةٌ (S, IY, Dm),

like إِسْتِفْعَالٌ from اِسْتَفْعَلْتُ (S); for they sometimes discard فِعَالٌ (IY, Dm) and فِيعَالٌ (IY), but not مُفَاعَلَةٌ, as جَالَسْتُهُ *I sat with him*, *inf. n.* مُجَالَسَةٌ, not جِلَاسٌ (IY, Dm), nor جِيلَاسٌ (IY). فِعَالٌ is disallowed, [and مُفَاعَلَةٌ requisite (A),] in [the *inf. n.* of (Sn)] the فَاعَلَ whose ف is a ى, as يَاسَرَ *took the left side* (R, Aud A), and يَامَنَ *took the right side* (Aud, A), *inf. n.* مُيَاسَرَةٌ and مُيَامَنَةٌ (A), where يِسَارٌ [or يِمَانٌ] is not said (R), because of the heaviness (R, Sn) of a ى pronounced with Kasr at the beginning of a word (Sn); while يَاوَمَهُ *contracted with him by the day*, *inf. n.* يِوَامٌ, [not مُيَاوَمَةٌ (A),] is anomalous (Aud, A). مُيَاوَمَةٌ is not anomalous; and some MSS have "and مُيَاوَمَةٌ", according to which [version] the [reproach of] anomalousness is poured upon يِوَامٌ only. IM does not except the فَاعَلَ whose ف is a ى, because it is extraordinary: nay, the very *v.*, whose ف is a ى, is rare (Sn). But مِرَّآءٌ [with a double ر (R)] is anomalous (SH), the regular form being مِرَآءٌ with a single ر; and the reason why in *inf. ns.* they add something more than in *vs.* is that *ns.* are lighter than *vs.*, and more tolerant of burdens (R). فِيعَالٌ, as قِيتَالٌ, is regular, according to those who say فِعَّالٌ as *inf. n.* of فَعَّلَ (AAz): but, [according to A,] قِيتَالٌ is anomalous (A). The incommensurable sort has ten formations, two not

beginning with a Hamza, vid. تَفَعَّلَ and تَفَاعَلَ and: eight invariably beginning with a *conj.* Hamza, three *quin.*, vid. اِنْفَعَلَ, اِفْتَعَلَ, and اِفْعَلَّ; and five *sex.*, vid. اِسْتَفْعَلَ, اِفْعَوْعَلَ, اِفْعَوَّلَ, اِفْعَالَّ, and اِفْعَنْلَلَ (IY). The *inf n.* of every *v.* beginning with an *aug.* ت is formed by pronouncing its penultimate with Ḍamm, if it be sound in the final, as تَعَلَّمَ *learned*, *inf. n.* تَعَلُّمٌ [below], تَغَافَلَ, *inf. n.* تَغَافُلٌ [below], and تَدَحْرَجَ, *inf. n.* تَدَحْرُجٌ [below]; and with Kasr, if it be unsound, as تَوَلَّى *turned away*, *inf. n.* تَوَلٍّ, تَوَالَى *followed consecutively*, *inf. n.* تَوَالٍ, and تَسَلْقَى, *inf. n.* تَسَلْقٍ [below], *orig.* تَوَلُّيٌ, تَوَالُيٌ, and تَسَلْقُيٌ, by analogy to their sound counterparts, the Ḍamma being charged into Kasra in order that a formation not found in the language, vid. that the final of the [*decl.*] *n.* should be a و preceded by a Damma, may not be produced. And *vs.* beginning with an *aug.* ت have no *inf. ns.* formed differently from what has been mentioned, except such as are extraordinary, vid. (1) تَفَعَّالٌ *inf. n.* of تَفَعَّلَ, as تَحَمَّالٌ [below] *inf. n.* of تَحَمَّلَ, and تَمَلَّاقٌ *inf. n.* of تَمَلَّقَ, whence ثَلَثَةُ أَحْبَابٍ الخ [below]; (2) فِعِّيلَى *inf. n.* of تَفَاعَلَ, as رِمِّيَّا *inf. n.* of تَرَامَوْا *They shot, or threw, one at another* [below], i. e. تَرَامٍ [335] (L). The *inf. n.* of تَفَعَّلَ is (1) تَفَعُّلٌ (S,M, WIH, IA, A), regu-

larly (S, IA, A), as تَكَلَّمْتُ *I spoke, inf. n.* تَكَلُّمٌ (S, IY), whence تَعَلَّمَ, *inf. n.* تَعَلُّمٌ [above], and تَجَمَّلَ, *inf. n.* تَجَمُّلٌ [below] (IA, A), the ع being pronounced with Ḍamm (S, IY, IA) because there is no *n.* [in the language (S)] on the measure of تَفَعُّلٌ (S, IY) with Fatḥ of the ع, while تَفَعُّلٌ with Ḍamm of the ع is found among *ns.*, as تَنَوُّطٌ *a certain bird* [379] (IY): (2) تِفَعَّالٌ (M, WIH), according to those who say كِلَّامٌ [above] (M), as تَمَلَّقَ, *inf. n.* تِمَلَّاقٌ [below] (WIH). They [that say كِذَّابٌ (S, IY)] say تَحَمَّلْتُهُ *I burdened myself with it, inf. n.* تِحِمَّالٌ [above] (S, M); and the poet says

ثَلٰثَةُ أَحْبَابٍ فَحُبٌّ عَلَاقَةٌ ❊ وَحُبٌّ تِمِلَّاقٌ وَحُبٌّ هُوَ الْقَتْلُ

[above] (M), cited by Th from an [unnamed (Jsh)] Arab of the desert (IY), There are *three loves; for* there is *a love* that is *attachment*, [like the tie between father and child (Jsh),] *and a love* that is *affection*,] like the love of friends (Jsh),] *and a love that is murder* (AAZ), Jsh)], like the love of the lover and the beloved (Jsh). But تِفَعَّالٌ is [said by some to be] anomalous (L, IA, Aud, A).

The *inf. n.* of تَفَاعَلَ is تَفَاعُلٌ (S, M), as the *inf. n.* of تَفَعَّلَ is تَفَعُّلٌ, because the measure and the number of letters are one, and تَفَاعَلْتُ from فَاعَلْتُ corresponds to تَفَعَّلْتُ from فَعَّلْتُ: while they pronounce the ع with Ḍamm (S,

IY), in order that the *inf. n.* may not resemble the *pl.* (S), because, if they pronounced it with Kasr, the *inf. n.* would resemble the *pl.*, as تَنَاضِبُ [253,376] (IY); and they do not pronounce it with Fatḥ, because there is no تَفَاعَلٌ [in the language (S)] among *ns.* (S, IY). But [فِعِبَلَى *inf. n.* of تَفَاعَلَ, like (L)] رِمِّيًا [above], is anomalous (L, Aud, A). The *inf. n.* of every *v.* beginning with a *conj.* Hamza is formed by [pronouncing its third with Kasr, and (L, IA, Aud, A)] adding an ا before its final (IY, L, IA, Aud, A)], except in the اِسْتَفْعَلَ whose ع is unsound [338] (L). Thus, (1) in the *quin.* (IY), the *inf. n.* (a) of اِنْفَعَلَ is اِنْفِعَالٌ (S, M, WIH), as اِنْطَلَقَ *departed*, *inf. n.* اِنْطِلَاقٌ [336] (S, IY, WIH); (b) of اِفْتَعَلَ is اِفْتِعَالٌ (S, M, WIH), as اِحْتَسَبَ *reckoned*, *inf. n.* اِحْتِسَابٌ (S, IY); and (c) of اِفْعَلَّ is اِفْعِلَالٌ (S, M, WIH), as اِحْمَرَّ [482], *inf. n.* اِحْمِرَارٌ (S, IY, WIH): (2) in the *sex.* (IY), the *inf. n.* (a) of اِسْتَفْعَلَ is اِسْتِفْعَالٌ (S, M, WIH), as اِسْتَخْرَجَ *extracted*, *inf. n.* اِسْتِخْرَاجٌ (S, IY, WIH); (b) of اِفْعَالَّ is اِفْعِيلَالٌ (S, M, WIH), as اِحْمَارَّ [482], *inf. n.* اِحْمِيرَارٌ (WIH); (c) of اِفْعَوْعَلَ is اِفْعِيعَالٌ (M, WIH), as اِغْدَوْدَنَ [482], *inf. n.* اِغْدِيدَانٌ [283] (IY, WIH); and (e) of اِفْعَنْلَلَ is اِفْعِنْلَالٌ (S, M), as اِقْعَنْسَسَ [496], *inf. n.* اِقْعِنْسَاسٌ [283] (S, IY). And

no *v.* beginning with a *conj.* Hamza has its *inf. n.* formed differently from what has been mentioned, except [the augmented *quad.*] اِفْعَلَلَّ [below] (L). But from the *v.* beginning with a *conj.* Hamza is excepted that which is *orig.* تَفَاعَلَ or تَفَعَّلَ, as اِطَّايَرَ *flew about, was dishevelled* and اِطَّيَّرَ *augured ill, orig.* تَطَايَرَ and تَطَيَّرَ [757]: for the third [letter] of their *inf. n.* is not pronounced with Kasr, nor is an ا added before their final (A); but the penultimate is pronounced with Ḍamm, from regard to the *o. f.*, as اِطَّايُرٌ and اِطُّيُرٌ (Tsr). What is meant, however, by IM [and others] is said to be the *v. orig.* beginning with a *conj.* Hamza, whereas the Hamza in what A mentions is imported for an accidental cause; so that there is no exception (Dm). The *inf. n.* of فَعْلَلَ [and of what is co-ordinated with it (S, L, Aud, A), like فَوْعَلَ and فَيْعَلَ (Sn),] is (1) فَعْلَلَةٌ (S, M, WIH, IM, L), regularly (IM, L), as دَحْرَجْتُهُ [495], *inf. n.* دَحْرَجَةٌ [above] (S, IY, WIH, L, IA, Aud, A), and سَرْهَفْتُهُ *I pampered him, inf. n.* سَرْهَفَةٌ (IY, IA); and as زَلْزَلْتُهُ *I made it quake, inf. n.* زَلْزَلَةٌ (S, IY, L, Aud), and قَلْقَلْتُهُ *I shook it, inf. n.* قَلْقَلَةٌ (IY); and as حَوْقَلَ [above], *inf. n.* حَوْقَلَةٌ (S, L, Aud, A), and بَيْطَرَ [above], *inf. n.* بَيْطَرَةٌ (L, Aud): the ة being affixed as a compensation for the ا [added (IY)] before the final (S, IY) letter (S) in such as إِكْرَامٌ and إِعْطَاءٌ (IY): (2)

فِعْلَالٌ (S, M, WIH, IM, L), regularly in the reduplicated (Aud), as زِلْزَالٌ (S, M, L, Aud), قِلْقَالٌ (S, M, L), and وِسْوَاسٌ [below] (Aud); but as matter of hearsay (L, Aud), not universally (L), in the non-reduplicated (Aud), as دِحْرَاجٌ [below] (WIH, IA, A), like سِرْهَافٌ (S, IY, L, IA, Aud) and حِبْقَالٌ [above] (L, IA, A). The poet [Al'Ajjāj, father of (AAz) Ru'ba (M),] says

سَرْهَفْتُهُ وَأَيَّمَا سِرْهَافِ

(M,L) *That I pampered with what a pampering!*, i. e., *greatly*, the ه being *red.* (AAz); and the poet [Ru'ba Ibn Al'Ajjāj Ibn Ru'ba atTamīmī, complaining of hoariness (Jsh),] says

يَا قَوْمِ قَدْ حَوْقَلْتُ أَوْ دَنَوْتُ ❊ وَبَعْدَ حِيفَالِ ٱلرِّجَالِ ٱلْمَوْتُ

[below] (L, IA) *O my people, I have grown old and impotent, or hav ecome near* to it, i. e., to growing old and impotent; *and after men's growing old and impotent is death* (Jsh). But دِحْرَاجٌ [below] is reported in the Tsr, on the authority of Sm and others, not to have been heard (Sn). And حِيقَالٌ is anomalous (IA, Aud). فَعْلَلَةٌ here corresponds to مُفَاعَلَةٌ in فَاعَلْتُ, and فِعْلَالٌ [here] to فِيعَالٌ in فَاعَلْتُ, the authority of these two here being like the authority of these two there (S). The first is the prevalent form, because it is inseparable from the

whole of these *vs.*, whereas فِعْلَالٌ sometimes does not occur: you say دَحْرَجَةٌ, while دِحْرَاجٌ [above] has not been heard (IY). But, according to some, both of them are regular; and this seems to be the language of the Tashīl (A). The initial of فِعْلَالٌ is sometimes pronounced with Fatḥ (S, M, L, Aud, A) in the reduplicated (M, Aud, A), like the initial of تَفْعِبلٌ (S, L), as زَلْزَالٌ and قَلْقَالٌ (S, M, L, A): but not in anything else, so that they do not say سَرْهَافٌ; as though their not pronouncing the initial with Kasr were because of the heaviness of the reduplication (IY). There is no فَعْلَالٌ with Fatḥ [among the formations (K on XCIX. 1) in Arabic (A)], except in the reduplicated (K,A). But in يَا قَوْمِ قَدْ الخ [above] there is a version حَوْقَالِ, the ح being pronounced with Fatḥ from fear of the و's becoming a ى (MN). Kasr is the *o. f.*, فَعْلَالٌ being pronounced with Fatḥ only by assimilation to تَفْعَالٌ, all of which is with Fatḥ, except تِبْيَانٌ and تِلْقَاءٌ [334]; while they, according to S, are simple substantives put into the place of the *inf. n.* (A). زِلْزَالٌ with Kasr is [held by Ks, Fr, and the author of the K to be (A)] an *inf. n.*, and زَلْزَالٌ with Fatḥ a simple substantive (K,A): and similarly قَعْقَاعٌ with Fatḥ is *one that clatters*, while قِعْقَاعٌ *clanging*, *clashing*, *clattering*, *rattling* with

Kasr is an *inf. n.*; and وَسْوَاسٌ with Fatḥ is a simple substantive denoting *what the devil whispers*, while وِسْوَاسٌ *whispering* [above] with Kasr is an *inf. n.* (A). فَعْلَالٌ with Fatḥ, [as is said in the Aud and Dm (Sn),] mostly means the *act. part.*, as مِنْ شَرِّ الْوَسْوَاسِ CXIV. 4. *From the mischief of the whisperer* (Aud,Sn), and صَلْصَالٌ i. q. مُصَلْصِلٌ [396] (Sn). Some, however, allow both [فَعْلَالٌ with Fatḥ and فِعْلَالٌ with Kasr (Sn)] to be *inf. ns.* (A), which is the opinion first mentioned by A [and others] (Sn). But قَهْقَرَى *retiring backwards*, *inf. n.* of قَهْقَرَ, and فُرْفُصَاءُ [40,273], *inf. n.* of قَرْفَصَ, are anomalous (A). As above shown, the fourth [letter] in [the *inf. n.* of (Sn)] the *v.* beginning with the ت of quasi-passivity or its like (A), such as the ت in تَكَبَّرَ [486] and تَجَاهَلَ [487] (Sn), is pronounced with Ḍamm, when the *v.* is sound in the ل, whether it belong to the *conjug.* of تَفَعَّلَ or تَفَاعَلَ or تَفَعْلَلَ [below], or be co-ordinated with the last (A). The *inf. n.* of [what is on the measure of (IA)] تَفَعْلَلَ [in vowels, quiescences, and number of letters, and in beginning with the ت of quasi-passivity or its like, even though it be not of the *conjug.* of تَفَعْلَلَ (MKh),] is [on the measure of (IA)] تَفَعْلُلٌ (M,IA), with Ḍamm of its fourth, as تَدَحْرَجَ [495. A], *inf. n.* تَدَحْرُجٌ [below] (IA). That comprises ten formations, (1) تَفَعَّلَ (Sn, MKh), as تَجَمَّلَ *showed*

resignation, *inf. n.* تَجَمُّلٌ [above] (MKh) ; (2) تَفَاعَلَ [above] (Sn, MKh), as تَغَافَلَ [487], *inf. n.* تَغَافُلٌ [above] (MKh) ; (3) تَفَعْلَلَ (Sn,MKh), as تَدَحْرَجَ, *inf. n.* تَدَحْرُجٌ [above] (MKh) ; (4) تَفَيْعَلَ (Sn, MKh), as تَبَيْطَرَ, *inf. n.* تَبَيْطُرٌ (MKh) ; (5) تَمَفْعَلَ, as تَمَسْكَنَ [482] (Sn, MKh), *inf. n.* تَمَسْكُنٌ (MKh) ; (6) تَفَوْعَلَ, as تَجَوْرَبَ [485] (Sn,MKh), *inf. n.* تَجَوْرُبٌ (MKh) ; (7) تَفَعْنَلَ, as تَقَلْنَسَ *put on a cap* (Sn, MKh), *inf. n.* تَقَلْنُسٌ (MKh) ; (8) تَفَعْوَلَ, as تَرَهْوَكَ [485] (Sn, MKh), *inf. n.* تَرَهْوُكٌ (MKh); (9) تَفَعْلَتَ, as تَعَفْرَتَ *acted like an* عِفْرِيتٌ *evil spirit* (Sn,MKh), *inf. n.* تَعَفْرُتٌ (MKh) ; (10) تَفَعْلَى, as تَسَلْقَى (Sn, MKh), *inf. n.* تَسَلْقٍ [below] (MKh). But, if the *v.* be not sound in the ل, [which is then only a ى, either *rad.* or converted from a و (Sn),] the Ḍamma must be charged into Kasra, [for affinity to the ى (Sn),] as تَدَلِّى *hung down*, *inf. n.* تَدَلٍّ ; and تَدَانَى *drew near*, *inf. n.* تَدَانٍ [256]; and تَسَلْقَى [482], *inf. n.* تَسَلْقٍ [above (A). As for the augmented *quad.* upon the measure of اِسْتَفْعَلْتُ, its *inf. n.* is upon the measure of اِسْتِفْعَالٌ, as اِحْرِنْجَمْتُ [495, 496], *inf. n.* اِحْرِنْجَامٌ ; and as اِطْمَأْنَنْتُ [432, 496], *inf. n.* اِطْمِئْنَانٌ (S, IY), and اِقْشَعْرَرْتُ, *inf. n.* اِقْشِعْرَارٌ [below] (IY). The *inf. n.* of اِفْعَلَلَّ [above] is (1) اِفْعِلَّالٌ (M, L),

as اِقْشَعَرَّ [432, 495], *inf. n.* اِقْشِعْرَارٌ [above], and اِطْمَأَنَّ [432, 496], *inf. n.* اِطْمِئْنَانٌ; (2) فُعَلِيلَةٌ, as قُشَعْرِيرَةٌ and طُمَأْنِينَةٌ [283] (L). But, [according to S and IY,] طُمَأْنِينَةٌ and قُشَعْرِيرَةٌ are [simple substantives (IY),] not *inf.ns* conformable to اِطْمَأَنَّ and اِقْشَعَرَّ, but only like نَبَاتٌ in relation to أَنْبَتَ [40] (S,IY) And, [according to IHsh and A,] طُمَأْنِينَةٌ (A), [like] قُشَعْرِيرَةٌ (Aud), is anomalous (Aud, A).

§. 333. A [*n*] commensurable with (Sz) تَفْعَلٌ is formed from [the *inf. n.* of (Sn)] every [unaugmented] *tril. v.* (L,A), to indicate its *inf. n.*, and the *time* and *place* in which [the accident denoted by] it occurs [361] (L). And sometimes the ة of femininization is affixed to it [362] (L, Sn), as مَوَدَّةٌ [below] (Sn). The *inf. n.* of the unaugmented *tril.* occurs on the measure of مَفْعَلٌ [with Fatḥ [Jrb]], like مَقْتَلٌ *killing* [342. A], مَضْرَبٌ *striking*, and مَشْرَبٌ *drinking*, with universal regularity (SH). The rule is for the *inf. n.* to be pronounced with Fatḥ of the ع without any restriction [as to the vowel of the ع in its *aor.* and the soundness of its ل (ARf)], except when it is formed from such as وَعَدَ, *aor.* يَعِدُ, in which case it is pronounced with Kasr, as مَوْعِدٌ [below] (BY). Jh says in the Ṣaḥāḥ that, if its ف be an unsound letter, which drops off in its future, as in يَضَعُ [482,699], its *inf. n.* is pronounced with

Kasr [of the ع], like مَوْضِعٌ; but, if its ف be retained in its future, as in يَوْجَلُ [700], or its ل also be an unsound letter, even if its ف drop off in the future, as in يَقِى [699], its *inf. n.* is pronounced with Fatḥ of the ع, as مَوْجَلٌ [below] and مَوْقًى (Jrb). The مَفْعَلٌ of the quasi-sound belonging to the *cat.* of the و is pronounced with Kasr of the ع, like مَوْعِدٌ [above] and مَوْجِلٌ [below], whether it be an *inf. n.* or a *n.* of time or place [361], according to what S mentions; but, if the quasi-sound be unsound in the ل, then with Fatḥ of the ع, like مَوْلًى, whether it be an *inf n.* or anything else. S, however, says, on the authority of Y [and others (S)], that some of the Arabs say مَوْجَلٌ [below] with Fatḥ, from [وَجِلَ, *aor.* (S)] يَوْجَلُ, whether it be an *inf. n.* or anything else. And, says S, the reason why the majority say مَوْجِلٌ [above] with Kasr is that they sometimes alter the و in يَوْجَلُ, saying يَيْجَلُ and يَاجَلُ [701]; so that, since they alter it by conversion [into ى at one time, and ا at another (S)], they assimilate it to the و of يَوْعِدُ [482,699], which is altered by elision; and therefore, as they say مَوْعِدٌ there, so they say مَوْجِلٌ here. And, as for those who say مَوْجَلٌ [above] with Fatḥ, it is as though they said يَوْجَلُ [701], preserving the و (R). But they say مَوَدَّةٌ *loving* [above] (S,R), with Fatḥ, by common consent (R), because the و is preserved (S,R) in the

future, by common consent (R), and not converted (S). The فَعَلَ whose ع is a ى is like the sound in that its rule is to have مَفْعَلٌ in the *inf. n.*, as مَعَاشٌ *passing life*; and what occurs contrary to that is reckoned anomalous, like الْمَحِيصِ in وَيَسْأَلُونَكَ عَنِ ٱلْمَحِيضِ II. 222 *And they will ask thee about menstruation*, which is an *inf. n.*, as is proved by the [next] words قُلْ هُوَ أَذًى *Say thou, It is a nuisance*. Some, however, do not hold the *inf. n.* of that [formation] to be regular, but confine it to hearsay (L). But مَفْعِلٌ sometimes occurs in the defective, on condition [of affixion] of the ة, as مَعْصِيَةٌ and مَكْمِيَةٌ [below]. And مَعِيشَةٌ [below] occurs in the hollow (R). Fatḥ and Kasr occur in (1) مَظْلَمَةٌ (R,L), *inf. n.* of ظَلَمَ *wronged*, Fath being regular, and Kasr anomalous (L); (2) مَحْمَدَةٌ [331,342. A] (R,L), *inf. n* of حَمِدَ *praised* (L); (3) مَذَمَّةٌ (R,L), *inf. n.* of ذَمَّ *blamed* (L); (4) مَعْجَزَةٌ (R,L), *inf. n.* of عَجَزَ *was powerless* (L); (5) مَضَنَّةٌ (R,L), *inf. n.* of ضَنَّ *was niggardly*, *aor.* يَضَنُّ (L); (6) مَعْتَبَةٌ (R,L), *inf. n.* of عَتَبَ *was angry* (L); (7) مَحْسَبَةٌ *accounting* (R); (8) مَضَلَّةٌ, *inf n.* of ضَلَّ *strayed*; (9) مَهْلَكَةٌ [below], *inf. n.* of هَلَكَ *perished*. And similarly in مَطْلَعٌ, *inf. n.* of طَلَعَتِ ٱلشَّمْسُ *The sun rose*, Fatḥ being according to the Ḥijāzīs, and Kasr according to the Banù

Tamım (L). S says that حَتَّى مَطْلَعِ ٱلْفَجْرِ XCVII. 5. *Until the rising of the dawn*, [read by Ks (B)] with Kasr, means حَتَّى طُلُوعِهِ ; but one may say that مَطْلِع is a *n.* of time, meaning the *time of* its *rising* [501]. Kasr and Ḍamm occur in مَعْذِرَة [below]. Fath and Damm in مَيْسَرَة *being in easy circumstances* (R). And all three vowels in (1) مَهْلِك [below] (R, L) and مَهْلَكَة [above] (R), *inf. n.* of هَلَكَ *perished* (L); (2) مَقْدِرَة (R, L), *inf. n.* of قَدَرَ *had power, ability* (L); (3) مَأْرُبَة (R,L), *inf. n.* of أَرِبَ ٱلرَّجُلُ *The man wanted, needed* (L). And Kasr [alone (R), anomalously (L),] in (1) مَكْبِر (R,L), *inf. n.* of كَبِرَ *became old* (L); (2) مَرْجِع[331] (R, L), *inf. n.* of رَجَعَ *returned*, as V. 53. [498]; (3) مَرْفِق, *inf n.* of رَفَقَ *was gentle* (L); (4) مَيْسِر *playing at hazard with unfeathered and headless arrows* (R); (5) مَعْصِيَة [above] (R,L), *inf. n.* of عَصَى *disobeyed*; (6) مَحْمِيَة [above] (R,L), *inf. n.* of حَمِيَ *scorned* (L); (7) مَأْوِيَة (R, L), *inf. n.* of أَوَى لَهُ *pitied him* (L); (8) مَغْفِرَة (R,L), *inf. n.* of غَفَرَ *pardoned*; (9) مَعْذِرَة [above], *inf. n.* of عَذَرَ *excused* (L); (10) مَعْرِفَة *knowing* (R); (11) مَرِرَّة, *inf. n* of مَرَّهُ *afflicted him* (L); (12) مَحِيض [above]; (13) مَقِيل *sleeping at midday*; (14) مَجِيء *coming*; (15) مَبِيت *passing the night*; (16) مَشِيب *becoming hoary*; (17) مَعِيب

finding fault; (18) مَرِيدٌ *increasing*; (19) مَصِيرٌ *eventually becoming*; (20) مَسِيرٌ *journeying*; (21) مَعِيشَةٌ *passing life*; (22) مَشِيئَةٌ *wishing*. The *inf. n.* is anomalous, (1) in one respect, (a) when pronounced with Fatḥ of the ع, but containing the ة; (b) when pronounced with Kasr or Ḍamm of the ع, but not containing a ة: (2) in two respects, when pronounced with Kasr or Damm of the ع, and containing the ة (R). There is no مَفْعُلٌ in the language, except مَهْلُكٌ [above], مَكْرُمٌ [below], مَعُونٌ, and مَأْلُكٌ, as

لِيَوْمِ رَوْعٍ أَوْ فِعَالِ مَكْرُمِ

For a day of battle or deeds of generosity,

بُثَيْنَ ٱلْزَمِى لَا إِنَّ لَا إِنْ لَزِمْتِهِ ✻ عَلَى كَثْرَةِ ٱلْوَاشِينَ أَىَّ مَعُونِ

[by Jamīl (Jh),] *Buthaina, keep to "No." Verily "No," if thou keep to it, against the multitude of slanderers is what a help!*, and

أَبْلِغْ أَخَا ٱلنُّعْمَانِ عَنِّى مَأْلُكَا

Convey thou to the brother of AnNu'mān a message from me. But some assert that مَفْعُلٌ is abandoned; and that the *exs.* [of it] mentioned have the finals elided, being curtailed by poetic license [58], *orig.* مَكْرُمَةٍ, مَعُونَةٍ, and مَأْلُكَةً (L). ◆S says "مَفْعُلٌ does not occur in the language of the Arabs," meaning "as a *sing.* or as a *pl.*:" while [his Commentator] Sf says that مَعُونٍ in بُثَيْنَ ٱلخ

is *orig.* مَعُوْنَةٍ, the ة being elided by poetic license; and similarly مَكْرٍ in لِيَوْمِ رَوْعٍ آلخ (R). And [IH says that] مَكْرٌ and مَعُوْنٌ, while there is no other [*inf. n.* on the measure of مَفْعُلٌ, according to the chastest usage (Jrb)], are so extraordinary that Fr even holds them to be *pls.* of مَكْرُمَةٌ and مَعُوْنَةٌ (SH), like تَمْرٌ (R, Jrb] *pl.* of تَمْرَةٌ (Jrb), according to his opinion [254] (R), because of the strangeness of مَفْعُلٌ in the *inf. n.* (Jrb). Thus Fr allows مَكْرٌ and مَعُوْنٌ otherwise than by poetic license; and, according to him, مَفْعُلٌ occurs as a *pl.* (R). And [the reason why we employed the restriction "according to the chastest usage" is that (Jrb)] مَهْلُكٌ occurs (R, Jrb), with Ḍamm of the ل, as *inf. n.* of هَلَكَ (Jrb), i. q. هَلَاكٌ *per shing* (R); and مَأْلُكٌ (R, Jrb), mentioned by IKtt, with Ḍamm of the ل, i. q. رِسَالَةٌ *a message*; and مَيْسُرٌ, with Damm of the س, i. q. سَعَةٌ *easiness of circumstances* and غِنًى *competence, wealth* (Jrb). And some read إِلَى مَيْسُرِهِ II. 280. *Until his being in easy circumstances* [447] (R, Jrb), with Ḍamm of the س and prefixion (Jrb). But Fr may assert that مَهْلُكٌ and مَأْلُكٌ are *pls.* of مَهْلُكَةٌ [above] and مَأْلُكَةٌ i. q. رِسَالَةٌ [above] (R): and Akh says that the reading مَيْسُرِهِ in II. 280 is not allowable, because there is no مَفْعُلٌ without the ة in the language (Jh); [while Z, followed by B,

explains it] by elision of the ء on prefixion. as in وَأَخْلَفُوكَ آلحج [331] (K, B). According to others than S (Sn), the *inf. n.* [of the *tril.* (A) sometimes (M)] occurs on the measure of the *pass. part.*, like مَجْلُودٌ *fortitude* (M, A) and مَعْقُولٌ *understanding, reason* (M), as the *inf. n.* sometimes occurs when the *pass. part.* is meant, like دِرْهَمٌ ضَرْبُ الْأَمِيرِ *a dirham of the governor's coining*, i. e., مَضْرُوبُهُ *coined by him*. هٰذَا خَلْقُ اللّٰهِ XXXI. 10. *This is the creation of God*, the *dem.* referring to the *created*, and قَتَلْتُهُ صَبْرًا [76], i. e. مَصْبُورًا (TY); but seldom, [being confined to hearsay (Sn),] as

لَمْ يَتْرُكُوا لِعِظَامِهِ لَحْمًا وَلَا لِفُؤَادِهِ مَعْقُولَا

They have not left flesh to his bones, nor understanding to his mind (A), مَيْسُورٌ and مَعْسُورٌ [below]. مَرْفُوعٌ and مَوْضُوعٌ [below], and اَلْمَغْبُونُ in LXVIII. 6. [below]; and hence مَكْرُوهَةٌ and مَصْدُوقَةٌ [below], and مَأْوِيَّةٌ *pitying* (M). مَعْقُولٌ, as in نَوَّاحَةٍ آلحج [247], i. e., عَقْلٌ, is one of the *inf. ns.* that occur in the shape of the *pass. part*; and like it are مَيْسُورٌ and مَعْسُورٌ [below], and اَلْمَغْبُونُ in LXVIII. 6. [below]: so say Akh and Fr (BS). And the *inf. n.* of any thing else [than the unaugmented *tril.* (R, Jrb)] occurs [often (A), with universal regularity (Jrb),] on the measure of the *pass. part.* (SH, A), which is therefore applicable to the *inf. n.*, *the pass.*

part., and the *us.* of *time* and *place* [363] (R, Jrb). And hence

اَلْحَمْدُ لِلّٰهِ مُمْسَانَا وَمُصْبَحَنَا ❊ بِٱلْخَيْرِ صَبَّحَنَا رَبِّي وَمَسَّانَا

[below] (M,A), by Umayya Ibn Abiṣ-Ṣalt (IY, AAz), *Praise be to God at our entering upon the evening, and at our entering upon the morning! May my Lord make us pass the morning, and make us pass the evening, in weal.* (AAz), أَنْزِلْنِي مُنْزَلًا مُبَارَكًا XXIII. 30. *Make Thou me to disembark with a blessed disembarking* (IY), بِٱسْمِ ٱللّٰهِ مَجْرَاهَا وَمُرْسَاهَا XI. 43 *In the name of God be its sailing and its anchoring!* (IY, A), أَظَلُومٌ إِنَّ مُصَابَكُمْ آلخ [342. A.] (A),

وَقَدْ ذُقْتُمُونَا مَرَّةً بَعْدَ مَرَّةٍ ❊ وَعِلْمُ بَيَانِ ٱلْمَرْءِ عِنْدَ ٱلْمُجَرَّبِ

(M, A), by a man of the Banù Māzin (IY), *And ye have tried us time and after time, and the knowledge of the quality of the man is* acquired *on* the occasion of *experience* (T),

فَأَوْرَدْتُهَا مَآءً كَأَنَّ جِمَامَهَا ❊ مِنَ ٱلْأَجْنِ حِنَّاءٌ مَعًا وَصَبِيبُ

تُرَادِي عَلَى دِمْنِ ٱلْحِيَاضِ فَإِنْ تَعَفْ ❊ فَإِنَّ ٱلْمُنَدَّى رِحْلَةٌ فَرُكُوبُ

[by ʿAlḳama Ibn ʿAbada (IY, AAz), *Then I brought her* (my riding-beast) *to water, as though its pools from foulness were* red as *henna and* the *juice of* the *leaves of sesame together. She is coaxed to the dung of the troughs*, and desired to drink of the water dunged into,

and, if she loathe it, *then verily the feeding between two drinkings is a starting and riding* (AAz),]

يَا رَبِّ إِنْ أَخْطَأْتُ أَوْ نَسِيتُ ❋ فَأَنْتَ لَا تَنْسَى وَلَا تَمُوتُ
إِنَّ ٱلْمُوَقَّى مِثْلُ مَا وُقِّيتُ

(M), by Ru'ba (IY, AAz) Ibn Al'Ajjāj (IY), *O my Lord, if I do amiss, or forget, Thou wilt not forget, nor die. Verily the preservation shall be like my having been preserved*, i. e., *like my preservation*, مَا being infinital (AAZ), وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ XXIV. 18. *And dispersed them with every dispersion* [below] (A),

أُقَاتِلُ حَتَّى لَا أَرَى لِي مُقَاتَلًا ❋ وَأَنْجُو إِذَا لَمْ يَنْجُ إِلَّا ٱلْمُكَيَّسُ

(M, A), by Zaid AlKhail (IY, AAz) aṭṬā'i, *I fight until I see not for me any fighting*, because of the enemy's overcoming, *and I escape when not* any *but the sharp-witted escapes* (AAz), and

كَأَنَّ صَوْتَ ٱلصَّنْجِ فِي مُصْلَصَلِهْ

(M) *As though the sound of the cymbal were in his* (the horse's) *champing the bit* (IY, AAz), *or neighing* (IY). The shape of the *pass. part.* of what exceeds three [letters] occurs as (1) an *inf. n.*, as XXXIV. 18. [above], i. e., كُلَّ تَمْزِيقٍ; (2) a *n.* of *time*, as

ٱلْحَمْدُ لِلّٰهِ مُمْسَانَا وَمُصْبَحَنَا

[above], i. e., *at the time of our entering upon the evening, and of our entering upon the morning*; (3)

a *n.* of *place*, as رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ XVII. 82. *My Lord, bring me in*, i. e., into AlMadīna, *at a good place of bringing in; and take me out*, i. e., from Makka, *at a good place of taking out* (BS). But, as for what occurs on the measure of مَفْعُولٌ, like مَيْسُورٌ *being in easy circumstances*, [i. e., يُسْرٌ (R, Jrb,)] and مَيْسُورٌ *being in difficult circumstances*, [i. e., عُسْرٌ (R, Jrb), as in their saying دَعْهُ إِلَى مَيْسُورِهِ *Leave him alone until his being in easy circumstances* and إِلَى مَعْسُورِهِ *until his being in difficult circumstances* (Jrb),] مَجْلُودٌ *fortitude*, [i. e. جَلَدٌ (R),] and مَفْتُونٌ *madness*, [i. e., فِتْنَةٌ (R), as بِأَيِّكُمُ الْمَفْتُونُ LXVIII. 6. *In which of you is the madness* (R, Jrb), i. e., الفِتْنَةُ, according to one saying (R), i. e., when the ب is not made *red*. (Jrb),] it is rare (SH). S, however, [differing from others (R),] disallows the occurrence of the *inf. n.* upon the measure of مَفْعُولٌ (M,R,BS,Sn); and explains these things according to their apparent form (IY). He holds مَيْسُورٌ and مَعْسُورٌ to be *eps.* (R, Jrb) of حَالٌ *a state*, i. e., حَالٌ يُوسَرُ فِيهِ (*a state*) *wherein easy circumstances are experienced* [and يُعْسَرُ فِيهِ *wherein difficult circumstances are experienced*] (R); [or rather, of أَمْرٌ *a case*,] as though one said دَعْهُ إِلَى أَمْرٍ يُوسَرُ فِيهِ or يُعْسَرُ فِيهِ *Leave him alone*

until (*a case*) *wherein easy circumstances*, or *difficult circumstances*, *are experienced* (S; [or زَمَانٌ *a time*,] the sense being إِلَى زَمَانٍ يُوسَرُ فِيهِ and يُعْسَرُ فِيهِ *until* (*a time*) *wherein easy circumstances*, and *difficult circumstances*, *are experienced* (Jrb); by suppression of the *prep.*, as in their saying مَحْصُولٌ *obtained*, i. e., مَحْصُولٌ عَلَيْهِ (R); because the occurrence of the *inf. n.* upon the measure of مَفْعُولٌ is impossible, according to him (Jrb): and so he says that مَرْفُوعٌ and مَوْضُوعٌ, which are *two sorts of* سَبْرٌ *pace*, are (*a pace*) *raised*, and *lowered*, i. e., *strengthened* and *weakened*, by the mare; and so he holds مَعْقُولٌ to mean *confined*, *tightened*, i. e., (*an understanding*) *tightened* and *strengthened*; and مَجْلُودٌ to be صَبْرٌ يُجْلَدُ فِيهِ meaning (*patience*) *wherein fortitude is practised*; and the ب in بِأَيِّكُمْ to be *red.* (R), اَلْمَفْتُونُ being a *pass. part.* when the ب is made *red.* [184, 503] Jrb). As for مَكْرُوهَةٌ, it is obviously not an *inf. n.*, but is the *thing disliked*, the ة being the indication of substantivity; and similarly مَصْدُوقَةٌ, as بَيِّنْ لِى مَصْدُوقَةَ حَالِهِ *Explain thou to me the true tale of his state*, i. e., حَقِيقَتَهَا *its reality*, from their saying صَدَقَنِى سِنَّ بَكْرِهِ *He told me truly the age of his young camel*, meaning *Explain thou to me his state, which thou hast told me truly* (R). And [the *inf. n.* that occurs upon the

measure of (Jrb)] فَاعِلَةٌ, like عَافِيَةٌ *forgiving, restoring to health*, [i. q. مُعَافَاةٌ (R, Jrb), *inf. n* of عَافَانِي *forgave me, restored me to health* (R),] عَاقِبَةٌ *ending* [below], بَاقِيَةٌ *remaining*, [i. q. بَقَآءٌ, as in فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ LXIX. 8. *Then shalt thou see any remaining for them?* (R, Jrb),] كَاذِبَةٌ *lying*, [i. q. كَذِبٌ, as in لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ LVI. 2. *While there shall be no lying at its coming to pass* (R, Jrb), and دَآلَّةٌ *coquetting* and *ogling*, i. q. دَلَالٌ and غُنْجٌ (R),] is rarer (SH) than what occurs upon the measure of مَفْعُولٌ (Jrb). As for عَاقِبَةٌ, it is obviously an *act. part.*, because it is i. q. آخِرَةٌ *last*: for one says عَقَبَ ٱلشَّىْءُ ٱلشَّىْءَ *The thing succeeded the thing*, i. e., *took its place*; while the ة is the indication of substantivity, or [is affixed because] عَاقِبَةٌ is *orig. ep.* of نِهَايَةٌ *end, extremity*. And بَاقِيَةٍ in LXIX. 8. may be نَفْسٍ بَاقِيَةٍ (*soul*) *remaining*; or شَىْءٍ بَاقٍ *thing remaining*, the ة denoting substantivity. And similarly فَاضِلَةٌ, i. q. شَىْءٌ فَاضِلٌ *excellent thing*, the ة denoting substantivity; or عَطِيَّةٌ فَاضِلَةٌ *excellent gift*. And كَاذِبَةٌ in LVI. 2. may be i. q. نَفْسٌ كَاذِبَةٌ [204], the sense being that *the soul shall then be believing, truthful*. All of this is with the ة (R). And [it is said that (R)]

the *inf. n.* [of the *tril.* (A) sometimes (M, A)] occurs on the measure of the *act. part.* (M, R, A), as قُمْ قَآئِمًا [76] (M,R, Sn), i.e., قِيَامًا (IY, R, Sn), as the *inf. n.* [sometimes (IY,)] occurs in place of the *act part.*, as رَجُلٌ عَدْلٌ [142,143] (IY, R), i. e. عَادِلٌ, and مَآءٌ غَوْرٌ [247, 312], i. e., غَآئِرٌ [below] (IY). And hence فُلِجَ فَالِجًا *he was struck with paralysis* (A); and وَلَا خَارِجًا مِنْ فِيَّ آلْحِ [76] (M,R), i. e., لَا أَشْتِمُ شَتْمًا وَلَا يَخْرُجُ خُرُوجًا (IY, R), according to Ṣ [below] (R);

كَفَى بِٱلنَّأْيِ مِنْ أَسْمَآءَ كَافِى ✻ وَلَيْسَ لِحُبِّهَا إِذْ طَالَ شَافِى

[below] (M, A), by Bishr Ibn Abì Khāzim, praising Aus Ibn Ḥāritha Ibn La'm aṭṬa'ī, *Sufficient indeed* for me as a trial *is the distance*, the ب being *red., from Asmá; and there is no healer for the love of her, since it has lasted long* AKB), i. e. كَافِيًا (IY), meaning كِفَايَةً (A), the ى being made quiescent by poetic license, which often occurs, whence

وَلَوْ أَنَّ وَاشٍ بِٱلْيَمَامَةِ دَارُهُ ✻ وَدَارِى بِأَعْلَى حَضْرَمَوْتَ ٱهْتَدَى لِيَا

وَمَا ذَا لَهُمْ لَا أَحْسَنَ ٱللّٰهُ حِفْظَهُمْ ✻ مِنَ ٱلْحَظِّ فِى تَصْرِيمِ لَيْلَى حِبَالِيَا

(IY), by the Majnūn of the Banù 'Āmir, *And, if* it were the case *that a slanderer had his home in Al Yamâma, while my home was on the highest* peak of *Ḥaḍramaut, he would find his way to me. And what good do they get* (*God keep them not well!*) *in Laila's severing my*

ties?, by rule وَاشِيًا (AKB); and فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِٱلطَّاغِيَةِ LXIX. 5. *Then, as for Thamūd, they were destroyed for* [their (K, B] *rebelliousness*, i. e., بِٱلطُّغْيَانِ; and LXIX. 8. [above], i. e., بَقَآءٍ (A). But قَآئِمًا may be a *corrob. d. s.* [79]; and similarly كَافٍ in كَفَى بِٱلنَّأْيِ ٱلخ [above], i. e., كَافِيًا, like وَاشٍ in وَلَوْ أَنَّ وَاشٍ ٱلخ [above]: for, as the *pass. part.* in وَٱلنُّجُومَ مُسَخَّرَاتٍ XVI. 12. [79], with the *acc.*, is a *corrob. d. s.*, not i. q. the *inf. n.*, so is the *act. part* in what we are considering (R). And IIU says that خَارِجًا in وَلَا خَارِجًا ٱلخ [above] is a *d. s.* coupled to لَا أَشْتِمُ which is [in the position of (IY)] a *d. s.* (IY, R), like LXVII. 19. [538] (R), the *op.* of both being عَاهَدْتُ, and the phrase being constructively عَاهَدْتُ رَبِّى لَا شَاتِمًا وَلَا خَارِجًا مِنْ فِىَّ زُورُ كَلَامٍ *covenant with my Lord, not reviling, nor* in such a state that *a lie of speech* was *proceeding out of my mouth* (IY), what he covenanted [with God (R)] not being mentioned (IY,R), because indicated by the sentence, since it is like the *correl.* of the oath, which is suppressed with an explanatory context [650]; while, according to S [above], لَا أَشْتِمُ is the *correl.* of عَاهَدْتُ (R). And the *inf. n.* is used in the sense of (1) the act. part., as مَآءٌ غَوْرٌ, i. e., غَآئِرٌ [above]; (2) the *pass. part.*, as

هَلْ تَعْرِفُ ٱلدَّارَ عَلَى تِبْرَاكَا ✻ دَارٌ لِسُعْدَى إِذْ هِيَ مِنْ هَوَاكَا

[161] (R on the IH) *Sholt thou know the dwelling on Tibrāk? (It was) a dwelling of Su'dà's when she was* one *of thy beloved* (AKB). It is then uniform in gender and number, from regard to the *o. f.*; but may also be dualized and pluralized. Or, in these two *exs.*, a *pre. n.* may be suppressed, i. e., ذُو غَيْرٍ and مِنْ ذَوَاتِ هَوَاكَ *of (the possessors of) thy love*. The former hypothesis involves a hyperbole, as though the possessor of the accident were embodied of the accident, by reason of the completeness of his qualifiability by it [143] (R on the IH).

§. 334. تَفْعَالٌ, like تَرْدَادٌ [below], تَجْوَالٌ [332] (M, Jrb), تَهْدَارٌ [below], تَلْعَابٌ, [تَصْفَاقٌ (IY),] تَقْنَالٌ, and تَسْيَارٌ [332] (M), in the sense of *much* رَدٌّ *rejecting*, حَوَلَانٌ *going round about* (M, Jrb), هَدْرٌ *fermenting*, لَعْبٌ *sporting*, [صَفْقٌ *clapping*, (IY).] قَتْلٌ *killing*, and سَيْرٌ *journeying* (M), is formed to denote *multiplication*, [*repetition* (IY),] and *intensification* of the act (M, Jrb). When you intend to make the *inf. n.* of the [unaugmented] *tril.* intensive, you form it upon the measure تَفْعَالٌ; and this is the saying of S; like تَهْدَارٌ [above] for هَدْرٌ كَثِيرٌ *much fermentation*, and تَلْعَابٌ and تَرْدَادٌ [above]. Notwithstanding its frequency, however, تَفْعَالٌ is not regular. The KK say that تَفْعَالٌ is *orig.* the تَفْعِيلٌ

importing *multiplication* [489], its ى being converted into ا; so that تَكْرَارٌ is *orig.* تَكْرِيرٌ [332]. But the saying of S is preferable, because they say تَلْعَابٌ [above]; while تَلْعِيبٌ does not occur, though the KK may say that it is one of those words whose *o. f.* is obsolete (R). When تَفْعَالٌ is an *inf. n.*, it is pronounced with Fath of the initial, like تَجْوَالٌ [above] and تَطْوَافٌ [332], not otherwise, except in two words, تِبْيَانٌ and تِلْقَاءٌ [332], as تِبْيَانًا لِكُلِّ شَيْءٍ XVI. 91. *For explanation of every thing* and لَقِيتُهُ تِلْقَاءَ *I met him face to face*, i. e., لِقَاءَ; whereas in تِلْقَاءَ أَصْحَابِ ٱلنَّارِ V. 45. *Towards the inmates of the fire*, it is a simple substantive, which is governed in the *acc.* as an *adv.* (BS). There is [thus] no تِفْعَالٌ, with Kasr of the ت, among *inf. ns.*, except these two (IY). And some say تِنْضَالٌ also (D) from مُنَاضَلَةٌ *competing in archery*, and نِشْرَابٌ from شَرِبَ ٱلْخَمْرَ *drank wine* (CD). But, as for تِبْيَانٌ, says S, it is not an intensive formation, otherwise its ت would be pronounced with Fath; but is a simple substantive put in place of the *inf. n.* of بَيَّنَ, as غَارَةٌ, which is a simple substantive is put in place of إِغَارَةٌ, and نَبَاتٌ and عَطَاءٌ are put in place of إِنْبَاتٌ and إِعْطَاءٌ [342. A] (R). And its counterpart is تِلْقَاءٌ, by which they mean only لُقْيَانٌ *meeting*, as says ArRā'ī

أَمَّلْتُ خَيْرَكَ هَلْ تَأْتِي مَوَاعِدُهُ ❊ فَٱلْيَوْمَ قَصَّرَ عَنْ تِلْقَآئِكَ ٱلْأَمَلُ

I have hoped for thy bounty. Will its promises come? For to-day hope has fallen short of meeting thee (S). And in تِشْرَابٌ Fatḥ also has been heard, to which Jl and others restrict themselves (CD); while those wh recite the saying [of Ṭarafa Ahl)]

مَا زَالَ تَشْرَابِي ٱلْخُمُورَ وَلَذَّتِي ❊ وَبَيْعِي وَإِنْفَاقِي طَرِيفِي وَمُتْلَدِي

And my tippling wines ceased not, and my pleasure and my selling and my expending my property *ne and old* with Kasr of the ت are taxed with a mistak (BS). They say that نِفْعَالٌ with Kasr of the ت occur in only sixteen *ns.*, two i. q. the *inf. n.*, viḍ. (1, 2) بِيَانٌ and تِلْقَآءٌ [332]: and [fourteen *non-inf. ns.*, viḍ.] (3 تِهْوَآءٌ, as مَرَّ تَهْوَآءٌ مِنَ ٱللَّيْلِ *An hour of the night passed* (4-6) تِبْرَاكٌ, نِعْشَارٌ, and تِرْبَاعٌ, [names of (D)] places (7) تِمْسَاحٌ *a crocodile*, and also *a great liar*; (8) لَفَاقٌ *two pieces of cloth sewn together*; (9) تِلْقَامٌ *quick a swallowing*; (10) تِمْثَالٌ *an effigy* [379]; (11) جِفَافٌ [283]; (12) تِمْرَادٌ *a* [*small* (D)] *pigeon-house*; (13) ضِرَابٌ as أَتَتِ ٱلنَّاقَةُ عَلَى تِضْرَابِهَا *The she-camel arrived at he time for being covered*; (14) تِلْعَابٌ *playing*; (15) نِصَارٌ *a* [*short* (D)] *necklace*; (16) تِنْبَالٌ *short* (R).

§ 335. And فِعِّيلَى, [the ع of which is doubled to denote *intensification* and *multiplication* (IY),] is similar, as كَانَ بَيْنَهُمْ رِمِّيَّا *There was between them much shooting one at another*; and as حِثِّبَّى *much incitement* (M, Jrb), and حِجِّيرَى *much prevention* (M), *on both sides* (Jrb) It does not proceed from [only] one [side] (IY,R); because رِمِّيَّا [332], حِثِّبَّى [below], and حِجِّيرَى are intensive forms of تَرَامٍ [487], تَحَاثَّ, and تَحَاجَزُ (R); since the meaning is *shooting one at another*, and *inciting*, and *preventing*, *one another* (IY). But sometimes this measure occurs (IY, R) as an intensive *inf. n.* of the [unaugmented] *tril.* (R), denoting [*an act proceeding from only*] *one* [*side*] (IY). Thus دِلِّيلَى is much [*knowledge of*, and *skill in* (M),] *guiding*, قِتِّبَّى *much mischief-making* (M, R), هِجِّبَرَى *much evil-speaking* (IY, R), and خِلِّيفَى *being much engrossed with the business of the Khilāfa* (R). فِعِّيلَى, then, occurs as an *inf. n.* of (1) تَفَاعَلَ, as رِمِّيَّا [332]; (2) the [unaugmented] *tril.*, to denote *intensiveness*, as حِثِّيثَى [above], *inf. n.* of حَثَّهُ *incited him*, and خِصِّيصَى [below], *inf. n.* of خَصَّهُ *particularized him* (L). 'Umar says [in tradition (L)] لَوْلَا الْخِلِّيفَى لَأَذَّنْتُ (IY, R, Jrb), i. e., *But for being* too *much engrossed with the business of the Khilāfa*, [and

too forgetful by reason of it (Jrb,] to mind the times of the call to prayer, *I would chant the call to prayer* (IY, Jrb), thereby indicating the excellence of the call to prayer (IY). فِعِّيلَى also [334] is not regular (R); [though Jrb declares that] Z. being asked whether it was regular or confined to hearsay, is said to have replied "This *cat.* is so frequently used that it ought to be regular" (Jrb). These *inf. ns.* are made *fem.* with the ا, which only occurs abbreviated, as حِصِّبْصَى [above] (IY). Prolongation is allowed by some in the whole of them; but is better disallowed (R). Ks transmits خِصِّيصَاءَ [272] (IY, R); and allows prolongation in the whole *cat.*, regularly (IY). But [all the BB differ from him in that; and (IY)] Fr (IY, R), of his own school (IY), disapproves of it (R).

§. 336. The *n. un.* [formed (R, Jrb),] (1) from the unaugmented *tril.* [*v.*, the *inf. n.* of (Jrb)] which does not contain a ة, is on the measure of فَعْلَةٌ [with Fath (R, Jrb) of the ف (R)], as ضَرْبَةٌ *a stroke* [265] (SH); the *augs.* being elided, if any be in it, as خَرْجَةٌ [below] from خَرَجْتُ *I went out*, and دَخْلَةٌ [below] from دَخَلْتُ *I went in* [331] (R): and, (2) from everything else (SH), which consists of [three (R),] the [unaugmented (Jrb)] *tril.*, [the *inf. n.* of] which contains a ة, [according to the opinion held by IH (R),] the augmented [*tril.* (Jrb)], and the [unaug-

mented and augmented (Jrb)] *quad.* (R, Jrb), is on the measure of the *inf. n.* used, as إِنَاخَةٌ *making a camel kneel once*; a ة being added, if there be none (SH), as انْطِلَاقَةٌ *a departure* and تَدَحْرُجَةٌ *a being rolled down once*; and the distinctive being the context, if the *inf. n.* contain a ة, as نِشْدَةٌ وَاحِدَةٌ [below], اِسْتِقَامَةٌ وَاحِدَةٌ [338], and دَحْرَجَةٌ وَاحِدَةٌ [below] (Jrb). And [two words (R),] إِتْيَانَةٌ and لِقَآءَةٌ (SH, L), from the [unaugmented (Jrb)] *tril* (R, Jrb), whose *inf. n.* does not contain a ة, their *inf. ns.* being إِتْيَانٌ *coming* and لِقَآءٌ *meeting* (Jrb), are anomalous (SH, L), because the *augs.* are not elided from them, nor are they reduced to the formation فَعْلَةٌ, but the ة is affixed to them as they are (R). The regular form is أَتْيَةٌ and لَقْيَةٌ [below] (R, Jrb), which are allowable: AlMutanabbi says

لَقِيتُ بِدَوْبِ ٱلدَّلْهِ ٱلْفَجْرَ لَقْيَةً ❊ شَفَتْ كَمَدِي وَٱللَّيْلُ فِيهِ قَتِيلُ

(R) *I met the dawn, when the night was slain in it,* because the night passes away with the rising of the dawn, *at Darb alḲulla,* [which, I think, is in the lands of the Greeks (MI),] *with a single meeting that healed my deep grief* (W). When the *inf. n.* of the unaugmented *tril.* [*v.*] contains the ة, you let it remain unaltered, as دِرَايَةٌ [331] and نِشْدَةٌ [above], not دِرْيَةٌ and نَشْدَةٌ [below].

So says IH: but I have not come across what he says in any [other] work; nay, the authorities lay down unrestrictedly that the *n. un.* from [the *inf. n.* of] the unaugmented *tril.* [*v.*] is on the measure of فَعْلَةٌ (R). For [S says that (R)], when you mean the *n. un.* of the *inf. n.*, you always put it on the measure of فَعْلَةٌ, according to the *o. f.*, because the *o. f.* [of the *inf. ns.* (R)] is فَعْلٌ [below] (S, R). And [Z says that] the formation of the *n. un.* from [the *inf. n.* of (IY)] the unaugmented [*tril. v.* (IY)] is on the measure of فَعْلَةٌ, [the augment, if the *inf. n.* contain any, being dropped (IY),] as قَوْمَةٌ *a standing* and شَرْبَةٌ *a drink* (M), and أَفْيَةٌ and لَفْيَةٌ [above] (IY). And [IM says that] فَعْلَةٌ [with Fatḥ (A)] denotes *unity*, like جِلْسَةٌ *a siting* (IM), مَشْيَةٌ *a walk*, and ضَرْبَةٌ [above] (A), whether the unrestricted *inf. n.* be on the measure of فَعْلٌ, as in ضَرْبَةٌ [from ضَرْبٌ]; or not, as in خَرْجَةٌ [above] from خُرُوجٌ [331]: so [says Syt] in the Ham' (Sn). And [BD and IHsh say that] the *n. un.* from [the *inf. n.* of (Aud)] every *tril. v.* is indicated by [the paradigm (L)] فَعْلَةٌ (L, Aud), with Fatḥ (Aud). And what I think is that, when the *inf. n.* of the [unaugmented] *tril.* [*v.*] contains the ء, you reduce it also to فَعْلَةٌ, saying نَشْدَةٌ [above], with Fatḥ of the ن (R). This is when the [general (Aud, A), i. e., unrestricted (Sn),] *inf. n.*, [applicable to the *few* and the *many* (Sn),] is not [formed (L, Aud)] upon the measure

of فَعْلَةٌ [337]; for, if so, the *n. un.* [from it (L)] is indicated (L, Aud, A) only (A) by an *ep.* (Aud, A), or (A) by some [other] context (L, A), as رَحْمَةٌ وَاحِدَةٌ *a single act of mercy* (L, Aud, A) and عَيْمَةٌ وَاحِدَةٌ *a single craving for milk* (L). You leave [the *inf. n.* of] every thing else than the unaugmented *tril.* unaltered, whether it be [an unaugmented] *quad*, like دَحْرَجَةٌ [332]; or an augmented [*tril.* or *quad*], like اِنْطِلَاقٌ [332], إِخْرَاجٌ, and تَدَحْرُجٌ: and then, if the ة be not there, you add it, as إِكْرَامَةٌ *an honoring*; but, if the ة be there, you leave it alone, as تَعْزِيَةٌ [338], i. e., وَاحِدَةٌ [below]; though, in such cases, the *n. un.* is mostly qualified by وَاحِدَةٌ, to avert ambiguity, as تَعْزِيَةٌ وَاحِدَةٌ *a single consolation*; and, if we held the ة [of compensation] to be elided, and the ة of unity put, there would be no harm. S refers to the formation of unity as evidence that the *o. f.* of the *inf. ns.* in the whole of the *tril.*, *trans.* or *intrans.*, is فَعْلٌ [above], saying that, the generic *n.* of such as تَمْرَةٌ and تُفَّاحَةٌ [254] being undoubtedly [formed] by elision of the ة, analogy requires the generic, i. e., unrestricted, *inf. n.* of such as خَرْجَةٌ and دَخْلَةٌ [above] to be خَرْجٌ and دَخْلٌ, not خُرُوجٌ and دُخُولٌ [331]; but that they vary the *inf. ns.* of the [unaugmented] *tril.* by adding letters, and altering the composition, because the [unaugmented] *tril.* is light,

contrary to the *quad.* and the augmented [*tril.*]. If the *quad.* or augmented [*tril.*] have two *inf. ns.*, one of which is more notorious [than the other], the *n. un.* is on the measure of that more notorious, not of the strange one: you say دَحْرَجَةٌ وَاحِدَةٌ [above], not دِحْرَاجَةٌ, from دَحْرَجَ; and similarly you do not say قَاقَلَةٌ from قَاقَلْتُ, nor كَذَّابَةٌ from كَذَّبْتُ [332] (R). The *n. un.* and the *n. mod.* [337] are really sorts of *inf. n.*, because the *inf. n.* indicates the *genus of the act* [254], comprising *once*, *twice*, and *several times*, and the *whole of its modes* (Jrb). But the *n. un.* فَعْلَةٌ belongs only to what indicates an *act of the physical organs*, like the *exs.* given by IM and A: not to what indicates an *internal act*, like عِلْمٌ *knowledge*, جَهْلٌ *ignorance*, جُبْنٌ *cowardice*, and بُخْلٌ *niggardliness*; or a *permanent quality*, like حُسْنٌ *beauty* and ظَرْفٌ *smartness, wit* (Sn).

§. 337. The *n. mod.* from [the *inf. n.* of (IA, Aud)] every [unaugmented] *tril. v* is indicated by [the paradigm (L)] فِعْلَةٌ (L, IA, Aud), with Kasr (IA, Aud) of the ف (IA), as هُوَ حَسَنُ الْجِلْسَةِ and الْمِشْيَةِ and الطِّعْمَةِ, and بِئْسَتِ الْمِيتَةُ and الْقِتْلَةُ, meaning *the mode of the act*, not *the act itself*, considered as such, the sense being *He is good in the fashion of sitting* and *walking* and *eating*, that he keeps to, and *Most evil is*

that fashion of dying and *killing* (L). This is when the [general (Aud), unrestricted (MKh),] *inf. n.* is not formed upon the measure of فِعْلَةٌ [below]; for, if so, the *n. mod* [from it (L)] is indicated (L, Aud, MKh) by some context (L), [i. e.,] by an *ep.* (Aud, MKh) or the like (Aud), or by something else (MKh), as حَمَيْتُهُ حِمْيَةَ ٱلْمَرِيضِ *I enjoined him to abstain, as one enjoins the sick* man *to abstain* or نَوْعًا مِنَ ٱلْحِمْيَةِ *with a certain mode of injunction to abstain*, and فَشَدْتُهُ فِشْدَةَ ٱلنَّفِيسِ *I searched for it, as one searches for the precious* object or نَوْعًا مِنَ ٱلْفِشْدَةِ *with a certain mode of search* (L), whence فِشْدَةُ ٱلضَّالَّةِ فِشْدَةٌ عَظِيمَةٌ *The search for the stray beast is a great search* (Aud, MKh). And similarly when the *v.* is not [an unaugmented] *tril.*, as أَكْرَمْتُهُ إِكْرَامَ ٱلصَّدِيقِ *I honored him as one honors the friend* or نَوْعًا مِنَ ٱلْإِكْرَامِ *with a certain mode of honoring* (L). No *inf. n. mod.* is formed from the *non-tril.*, except anomalously (IA, Aud), as هِيَ حَسَنَةُ ٱلْخِمْرَةِ *She is pretty in the fashion of putting on the muffler*, where they form فِعْلَةٌ from اِخْتَمَرَ *put on a muffler*; and هُوَ حَسَنُ ٱلْعِمَّةِ *He is beautiful in the style of putting on the turban*, where they form فِعْلَةٌ from تَعَمَّمَ *put on a turban* (IA); and hence نِقْبَةٌ from اِنْتَقَبَتْ *She*

veiled her face, and قِمْصَةٌ from تَقَمَّصَ *He put on a shirt* (Aud).

فِعْلَةٌ [with Kasr (SH, A) of the ف (SH)] denotes the *mode* (SH, IM), and *quality* (MKh), *of the accident* (Sn, MKh), as ضِرْبَةٌ (SH), i. e., *a striking qualified by an ep*, either mentioned, as in هُوَ حَسَنُ الرِّكْبَةِ *He is beautiful in his style of riding*; or known by the circumstances of the case, as in هَا إِنَّ تَا عِذْرَةٌ الخ [551], i. e., عُذْرٌ بَلِيغٌ *an effectual excuse*. Sometimes فَعْلَةٌ [336] is not a *n. un.*, like رَحْمَةٌ [332]; nor فِعَلَةٌ [above] a *n. mod.*, like شِدَّةٌ *a hardship* (R).

§. 338. The *inf. n.* of the فَعَّلَ unsound in the ل is [only (R)] تَفْعِلَةٌ [332] (R on the SH, L), as زَكَّاهُ *purified him*, *inf. n.* تَزْكِيَةٌ, and قَوَّاهُ *strengthened him*, *inf. n.* تَقْوِيَةٌ (L). That is by elision of the first ى, and substitution of the ة for it [265], because the double ى is deemed heavy (R). No *inf. n.* of the فَعَّلَ unsound in the ل occurs on any measure other than تَفْعِلَةٌ, except what is extraordinary (L), [where] the double ي occurs by poetic license (R), as

بَاتَتْ تَنَزِّي دَلْوَهَا تَنْزِيًّا ❊ كَمَا تُنَزِّي شَهْلَةٌ صَبِيًّا

[below] (R, L) *She passed the night continually lifting her bucket, as an old woman dandles a boy*, by rule تَنْزِيَةً (MN). This is by assimilation of the unsound to

the sound, as the sound is assimilated to the unsound in ذَكَّرَهُ *remunde l him, inf. n.* تَذْكِرَةٌ, and بَصَّرَهُ *made him understand, inf. n.* تَبْصِرَةٌ [332] (L). The language of Z is plain that the elided is the ل; but, in my opinion, the elided is more probably the *aug* ى, because the ل remains in the sound, as ذِكْرِمَةٌ *honoring* [below], and similarly therefore in the unsound (IY). We said that the elided was the ى of تَفْعِلٌ, (1) on the analogy of ذِكْرِمَةٌ [above]: (2) because the ى of تَفْعِلٌ is a letter of prolongation, which is not mobilized; whereas, if the second were elided, the letter of prolongation would have to be mobilized on account of the ة of femininization (k). The *inf. n.* of the أَفْعَلَ and اِسْتَفْعَلَ unsound in the ع, as أَعَانَ *hel·e·l* and اِسْتَعَانَ *soughthelp*, is analogous to the *inf. n.* of their sound counterparts (L). As for such as إِجَازَةٌ *permitting* and اِسْتِجَازَةٌ *seeking permission,* they are *orig.* إِجْوَازٌ and اِسْتِجْوَازٌ; but, the *inf. n.* being altered by reason of the *v.'s.* being altered [713], the ع is converted into ا [below] (R). And two quiescents (L), [vid.] two ا s (R), the ا substituted for the ع of the *v.*, and the ا of the *inf. n.* (L), being then combined, the second [of them (L)] is elided [703] (R, L), and the ة of feminization put as a compensation for it [265], as إِعَانَةٌ and اِسْتِعَانَةٌ, *orig.*

إِعْوَانٌ and اِسْتِعْوَانٌ, the vowel of the ع being transferred to the ف, and the ع converted into ا [above]; so that, two ا s meeting together, what has been mentioned is then done (L). The elided, (1) according to Khl and S, is (IY, R) the second (R), [i. e.,] the ا of إِفْعَالٌ [and اِسْتِفْعَالٌ] (IY), (a) by analogy to the elision of the letter of prolongation in such as ذَعْرَةٌ [336] (R); (b) because it is *aug* (IY, R), and therefore more fit for elision (IY): (2) according to Akh and Fr, is (IY, R) the first (R), [i. e.,] the ا substituted for the ع; and this opinion, being agreeable with analogy, is adopted by Z (IY); because the first is elided on account of [the concurrence of] two quiescents when it is a letter of prolongation, as in قُلْ and بِعْ [663] (R). The compensation is anomalously omitted in إِرَآءٌ *inf. n.* of أَرَاهُ *showed him*, and إِقَامٌ *inf. n.* of أَقَامَ *performed*, as وَإِقَامِ ٱلصَّلٰوةِ XXIV. 37. *And performance of prayer* (L). Omission of the compensation in such as إِقَامٌ [and اِسْتِحَازٌ (R)] is allowed (1) by S, on the evidence of XXIV. 37. (IY, R); while no distinction is made by him between what is, and what is not, *pre.* (IY): (2) by Fr, in the state of prefixion [exclusively (R)], because the *post.* then, [as it were (IY),] supplies the place of the ة (IY, R), which is therefore dropped (K), as in وَأَخْلَفُوكَ ٱلخ [331] (K, B); and this opinion is better, because no authentic instance has been

heard except with prefixion (R). Elision of the ة from such as تَعْزِدَةٌ [above], however, is not allowed (IY, R) by S in any case (R); so that تَعْزٍ is not said (IY), as اقَامٌ is (IY, R), since it has not been heard (R). The difference between them is that, such as اطْوَالٌ and اسْتِحْوَاذٌ being sometimes used complete, according to the *o. f.* [707], it is allowable not to put the compensation; whereas, the *o. f.* of such as تَعْزِدَةٌ being never found, the compensation is inseparable. In poetry, indeed, تَفْعِيلٌ occurs, as بَانَتْ تُنَزِّي الخ [above], by rule تَنْزِيَةً; but the poet is allowed to revert to obsolete *o. fs.* (IY).

§ 339. The *ns.* that govern like the *v.* are [ten (Sh, Fk),] (1) the *inf. n.* [below]; (2, 3) the *act. part.* and intensive paradigm [343] (Sh, KN), even in the *du.* or [sound or broken (YS)] *pl.* [344] (Fk); (4) the *pass. part.* [347] (Sh, K N), even in the *du.* or *pl.* (Fk); (5) the assimilate *ep.* [348]; (6) the verbal *n.* [187] (Sh, KN); (7, 8) the supported *adv.* and [*prep* and (MAd)] *gen.* [498]; (9) the *quasi-inf. n.* [342 A] (Sh, Fk); (10) the *n.* of superiority [351, 360] (Sh, KN). IHsh s saying "*ns.*" is a case of predominance [320], because the *prep.* and *gen.* are not a *n.* (MAd). I begin with the *inf. n.* because the *v.* is derived from it, according to the sound opinion [331] (Sh). The *inf. n.* governs like its *v.*, which is derived from it (Fk). If the *v.* derived

from it be *intrans.*, it is *intrans.*; and, if its *v.* be *trans.*, it is *trans.* to what its *v.* is *trans.* to, by means of itself or of a *prep.* (A). It therefore governs the *ag.* in the *nom.*; and is *trans.* to an *obj.* with or without a medium, and sometimes to two or more *objs.* [432]. And the augmented *inf. n.*, as إِكْرَام [332], governs like the unaugmented, as ضَرْب [331] (Fk). The *inf. n.*, however, differs from its *v.* in two matters (A):—(1) its *ag.* may be suppressed (M, IH, A, Fk), contrary to the *ag.* of the *v.* [21] (A), whether the *inf. n.* be aprothetic, as XC. 14, 15. [below]; or *pre.*, as XXX. 2. [below] (M): for relation to some *ag.* or other is not comprised in the idea intelligible from the *inf. n.*; so that the conception of that idea does not depend upon [the existence of] an *ag.*, contrary to [the conception of the idea intelligible from] the *v.*, the *act.* and *pass. parts.*, and the assimilate *ep.* (Jm): (a) when the *ag.* is suppressed, the *inf. n.* does not assume its pron. [342], contrary to the opinion of some (A), except the *inf. n.* acting as a substitute for its *v.*, as in ضَرْبًا زَيْدًا [below], where the *inf. n.* assumes the *pron.*, because the pron. is latent (Sn): (2) as to its governing the *pro-ag.* in the *nom.* [20] there is a dispute. The BB hold this [construction] to be allowable, which opinion is adopted by IM in the Tashīl (A); but Akh, Shl, and others disallow it, on account of the ambiguity in it, because, when you say, e. g. عَجِبْتُ مِنْ ضَرْبِ عَمْرٍو *I wondered at 'Amr's beating*, or *being beaten*, the *act.* sense instinctively

presents itself to the mind; while AH says that it is allowable, when the *v.* is inseparable from the *pass.* voice, like رُكِمَ [331], because there is no ambiguity then, so that أَعْجَبَنِي زُكَامٌ زَيْدٌ *Zaid's being troubled with a cold surprised me* is allowable. Thus there are three opinions, transmitted by Syt in the Ham': while Dm adds a fourth, as being held by IKh, vid. that it is allowable when no ambiguity occurs, as in أَعْجَبَنِي قِرَآءَةُ ٱلْقُرْآنِ فِي ٱلْحَمَّامِ *The Ḳurān's being recited in the hot bath surprised me* [below]; and in أَكْلُ ٱلْخُبْزِ *bread's being eaten* and شُرْبُ ٱلْمَاءِ *water's being drunk*, where the *pro-ag* is *post.* to the *inf. n.*, but in sense is believed to be in the *nom.* (Sn). And, when attributed to the *pro-ag.*, the *inf. n.* is not altered [436] (Fk). The *inf. n.* governs [only (IY,A) on two conditions, (1) positive, i. e. (Fk),] if it be (a) replaceable by the *v.* with [the infinitival (A,Fk) *p.* (A)] أَنْ (IY,IM, Sh, KN), when the *past* or *future* is meant (IA, A, Fk), as II. 252. [16,29,503], i. e., أَنْ دَفَعَ ٱللّٰهُ ٱلنَّاسَ or أَنْ يَدْفَعَ ٱللّٰهُ (Sh); or مَا (IM, Sh, KN), when the *present* is meant (IA, A, Fk), as تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ XXX. 27. *Ye fearing them as ye fear yourselves*, i. e., كَمَا تَخَافُونَ أَنْفُسَكُمْ (Sh): (*a*) you may render the *inf. n.* by أَنْ and the *act. v.*, as أَعْجَبَنِي ضَرْبُكَ زَيْدًا *Thy beating*, i. e. *That thou didst beat,*

Zaid surprised me, i. e., أَنْ ضَرَبْتَ زَيْدًا ; or the *pass. v.*, as سَآءَنِي ضَرْبُكَ *Thy being beaten*, i. e., *That thou wast beaten, vexed me*, i. e. أَنْ ضُرِبْتَ : the two being distinguishable by the contexts (IY) : (*b*) their rendering the *inf. n.* by أَنْ and the *v.* is not quite accurate when it is in the sense of the *present*, because أَنْ, when prefixed to the *aor.*, makes it a pure future ; but [some of] the GG render it by أَنْ to the exclusion of مَا, even in the present, as ضَرْبُكَ الْآنَ زَيْدًا شَدِيدٌ *Thy beating Zaid now is severe*, because أَنْ is more frequent and notorious in usage than مَا ; and, because of their rendering it by أَنْ and the *v.*, some of them fall into the error of supposing that it does not govern when in the present [341], from the impossibility of then rendering it by أَنْ (R) : (*c*) مَا is made peculiar to the *present*, notwithstanding that it is applicable to the *past* and *future* also, in order to give the preference to the *p.* more indicative of the *past* with the *pret.*, and of the *future* with the *aor.*, vid. أَنْ, which denotes the *past* with the *pret.*, and the *future* with the *aor.*, contrary to ما, which is applicable to the three times unrestrictedly (Sn): (*d*) IM in the Tashīl mentions the contracted أَنْ [525] together with these two *ps.*, as عَلِمْتُ ضَرْبَكَ زَيْدًا *I knew thy having beaten Zaid*, i. e., أَنْ قَدْ ضَرَبْتَ *that* (*the case was* this,) *thou hadst*

beaten, where أَنْ is contracted, because it occurs after *knowledge* [525,526], and the position is not suitable for the infinitival (A), which does not occur after *knowledge* [571], nor supply the place of its two *objs.* (Sn): (*e*) the *inf. n.* resembles the *v.* only when it is renderable by the infinitival *p.* and the *v.*, i. e., when it is not an unrestricted *obj.* (R): [so that] when it is *corrob.* of its *op.*, or is governed in some way by the *v.* derived from it, as in ضَرَبْتُ زَيْدًا ضَرْبًا or الضَّرْبَ الشَّدِيدَ *I beat Zaid well*, or *with severe beating*, it does not govern (IY), because, [when it is an unrestricted *obj.* (R),] it is not renderable by أَنْ and the *v.* (IY, R), since the meaning of ضَرَبْتُ ضَرْبًا or ضَرْبًا شَدِيدًا is not ضَرَبْتُ أَنْ ضَرَبْتُ (R); and, when it is not replaceable by that, its government is impossible (Fk): and, as for the saying ضَرَبْتُهُ ضَرْبَ الْأَمِيرِ اللِّصَّ *I beat him as the governor beats the robber*, *the op. inf. n.* is not really an unrestricted *obj.*; but the unrestricted *obj.* is suppressed, the full phrase being ضَرْبًا مِثْلَ ضَرْبِ الْأَمِيرِ اللِّصَّ (R): while in ضَرْبًا زَيْدًا [below] (Fk), where the *inf. n.* is a substitute for its *v.* (YS), and in ضَرَبْتُ ضَرْبًا زَيْدًا, [where the *inf. n.* is *corrob.* of its *op.* (YS),] زَيْدًا may not be governed in the *acc.* by the *inf. n.* (Aud,Fk), contrary to the opinion of IM on the first (Fk), because, says IHsh in his Commentary on the KN, the *inf. n.* here is replace-

able by the *v.* alone without أَنْ and مَا; and by common consent in the second (YS), because of the absence of this condition (Aud): and for this reason the second [صَوْتٌ (Sh)] in [their saying (Sh)] مَرَرْتُ بِهِ فَإِذَا لَهُ صَوْتٌ صَوْتَ حِمَارٍ [41] is held to be governed in the *acc.* by a suppressed *v.*, not by (Sh, Fk) the *inf. n.* (Fk), [i. e.,] the first صَوْتٌ (Sh): (*f*) IM seems to say that this condition is inseparable: but in the Tashīl he makes it general, saying, in the CT, "The *inf. n.*'s being ren-"derable by one of the three, [the contracted أَنْ or the "infinitival أَنْ or its sister مَا (Sn),] is not a condition "of its government; but it generally is so; while an "instance of its occurrence not renderable by any of "them is the saying of the Arabs سَمْعُ أُذُنِي أَخَاكَ يَقُولُ "ذٰلِكَ *my ear's hearing thy brother* (*was*, or *will* "*be, realized, when he existed*, or *exists*), *saying that*" [below] (A), a *d. s.* like the *d. s.* in ضَرْبِي ٱلْعَبْدَ مُسِيئًا [29], i. e., سَمْعُ أُذُنِي أَخَاكَ حَاصِلٌ إِنْ كَانَ or إِذَا كَانَ, the *s. s.* being the *pron.* [latent as *ag.*] of the suppressed *v.*, not the *brother* (Sn): or (b) a substitute for [the expression of (A)] the *v.* [342], as ضَرْبًا زَيْدًا [below], (IA, A), فَسَدْلًا زَيِّقُ ٱلْمَالَ الخ [41], and

يَا قَابِلَ ٱلتَّوْبِ غُفْرَانًا مَآثِمَ قَدْ ✻ أَسْلَفْتُهَا أَنَا مِنْهَا خَآئِفٌ وَجِلُ

(A) *O Acceptor of repentance, forgive sins that I have*

already committed. I am afraid on account of them, terrified (Sn), where زَيْدًا , [like الْمَالَ and مَأْثَمَ (A),] is governed in the *acc.* by the *inf. n.* (IA, A), because acting as a substitute for the *v.* (IA); not by the suppressed *v.*, according to the soundest opinion (A): while the *inf. n.* contains a latent *pron.* governed by it in the *nom.*, as the *v.* does (IA): (*a*) it will not escape notice that this is excluded from the language of IM [here], so that there is no reason for mentioning it in the course of the exposition thereof (Sn): (*b*) as for their saying in command, ضَرْبًا زَيْدًا *Beat Zaid* [above], many of the GG say that the *op.* of زَيْدًا is ضَرْبًا; but critical judges hold that the *op.* is the [suppressed] *v.* that governs the *inf. n.* in the *acc.*, the full phrase being اِضْرِبْ ضَرْبًا زَيْدًا: while, in my opinion, it is not improbable that the *inf. n.* may govern زَيْدًا, because of its acting as a substitute for the *v.*, not by virtue of its being an *inf. n.*; whereas, if you expressed the *v.*, saying اِضْرِبْ ضَرْبًا زَيْدًا *Beat Zaid well*, the *op.* of زَيْدًا would be only the *v.*, not the *inf. n.* (IY): (*c*) it appears from the language of the GG that there is a dispute about the unrestricted *obj.* whose *v.* is necessarily or allowably suppressed [41], as to whether it or the *v.* be the *op.*: but it is best to say that, in either case, the government belongs to the *v.*, because the

inf. n. is not really a substitute for the *v.*, since, if it were, the *v.* would not be supplied before it, so that it would not be governed in the *acc.*; but is like a substitute for the *v.*, since it and the *v.* may not be expressed together, as the substitute and original are not combined (R): (2) negative, i. e., (Fk), if it be not (a) a *dim.* (Sh, KN, A); so that أَعْجَبَنِى ضُرَيْبُكَ زَيْدًا [292] is not said, because the resemblance of the *inf. n.* to the *v.* is remote, by reason of the *dim.* formation, which is a peculiarity of *ns.* [274, 288] (Fk); or rather, because the *dim.* is not the formation that the *v.* is derived from (YS): (b) a *pron.* (KN, A), contrary to the opinion of the KK (A, YS); so that ضَرْبُكَ ٱلْمُسِيءَ حَسَنٌ وَهُوَ ٱلْمُحْسِنَ قَبِيحٌ is not said (Fk), because the letters of the *v.* are wanting (Fk,Sn): (*a*) the opinion of the KK is attested by the saying وَمَا ٱلْحَرْبُ إِلَّا ٱلخ [342], where عَنْهَا is dependent on هُوَ the *pron.* relating to ٱلْحَدِيثِ; but here it governs only the *prep.* and *gen.* (YS): while IJ and Rm allow it to govern the [*prep.* and] *gen.*; and should, by analogy, allow it to govern the *adv.* (A): (c) limited (Sh,KN,A) by the ة (Sh, A,Fk), i. e., indicative of *unity* [336] (Sn); so that أَعْجَبَتْنِى ضَرْبَتُكَ زَيْدًا is not said, because the formation of unity is not the one that the *v.* is derived from (Fk,Sn): while the saying of the poet, [describing a traveller, who has water with him, but purifies himself with dust for prayer (MN),]

يُحَايِي بِهِ ٱلْجَلْدُ ٱلَّذِي هُوَ حَازِمٌ ۞ بِضَرْبَةِ كَفَّيْهِ ٱلْمَلَا نَفْسَ رَاكِبِ

[*The strong, who is prudent, by the stroke of his two palms on the dust, revives with it*, i. e., *the water, a soul of a rider*, who was almost dying of thirst (MN),] is anomalous (A), because the limited *inf. n.* does not govern (MN); so that, when it occurs, it is decided to be anomalous (MN, Fk): (d) followed by an [*ep.* or other (A, Fk)] *appos.* before [the completion of (A, Fk)] its government [147] (Sh,KN,A) by the mention of all its *regs.* (Sn); so that أَعْجَبَنِي ضَرْبُكَ ٱلْمُبَرِّحُ زَيْدًا *Thy severe beating Zaid surprised me* is not said (A), because, the *inf. n.* with its *reg.* being like the conjunct with its *conj.*, they may not be separated (A, Fk) by the *ep.* or other *appos.* (Sn); and, if any supposed instance of that occur, then, after the *ep.* [or other *appos.*], a *v.* is supplied, on which the *postpos. reg.* depends (A): but the *inf. n.* may be followed by an *appos.* after the completion of its government (A, Fk), as إِنَّ هَجْرَكَ إِيَّايَ ٱلْمُفْرِطَ لَمُهْلِكٌ *Verily thy excessive desertion of me is destructive* (Fk): (e) suppressed [342] (KN), because the letters of the *v.* would be non-existent (Fk): (f) separated from its *reg.* (KN) by an extraneous expression [342], because its *reg.* [in relation to it] corresponds to the *conj.* in relation to the conjunct, so that they may not be separated (Fk): (g) posterior to it (KN), i. e., to its *reg.*, even if it be an *adv.*

[342], because its *reg.* corresponds to the *conj.*, which does not precede the conjunct [177] (Fk). The *op. inf. n.* must also be a *sing.* (A, Fk); and, as for the saying

قَدْ جَرَّبُوهُ فَمَا زَادَتْ تَجَارِبُهُمْ ❋ أَبَا قُدَامَةَ إِلَّا ٱلْمَجْدَ وَٱلْفَنَعَا

[below] *They have tried him, and their trials of Abū Ḳudāma have not increased* aught *but* his *glory and prosperity*, it is anomalous (A). This condition, though apparently not laid down by IHsh, is prescribed by some, who disallow the government of the *du.* and *pl.*; and is decidedly adopted by IM, because, says he, their form is different from the form of the *inf. n.*, which is the origin of the *v.*; so that, if we find in the language of the Arabs any instance of such government, it is to be accepted, but not copied (Fk), as قَدْ جَرَّبُوهُ الخ [above], where the *pl.* is made to govern (YS). The *inf. n.* governs [in three states (IY, IA)], (1) when *pre.* (M, IM, Fk) to the *ag.* or *obj.*, as أَعْجَبَنِي ضَرْبُ ٱلْأَمِيرِ ٱللِّصَّ *The governor's beating the robber pleased me* and ضَرْبُ ٱللِّصِّ ٱلْأَمِيرُ *The beating of the robber by the governor* (M): (2) when aprothetic (M, IM) and anarthrous (IM), pronounced with Tanwīn (IY, IA, Aud, Fk), as أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا XC.14, 15. *Or feeding, on a day of hunger, an orphan* [above] and

بِضَرْبٍ بِٱلسُّيُوفِ رُؤُوسَ قَوْمٍ ❋ أَزَلْنَا هَامَهُنَّ عَنِ ٱلْمَقِيلِ

(IY, IA), by AlMarrār Ibn Munḳidh atTamīmī (MN,

EC, J), *By smiting with the swords the heads of men we removed their skulls from the resting-place*, i e., *the necks* (Jsh, MN, EC, Sn, J): (3) when synarthrous (M, IM, Fk), as

ضَعِيفُ ٱلنِّكَايَةِ أَعْدَآءَهُ ❊ يَحَالُ ٱلْفِرَارَ يُرَاخِى ٱلْأَجَلْ

[below] (M, IA) *Feeble in making havoc among his foes, fancying flight will defer death* (Jsh, AKB),

فَإِنَّكَ وَٱلتَّأْبِينَ عُرْوَةَ بَعْدَ مَا ❊ دَعَاكَ وَأَيْدِينَا إِلَيْهِ شَوَارِعُ

[below] (IA) *For verily thou and the praising 'Urwa when dead, after that he called thee* to save him from us, *when our hands were stretched out towards him* to slay him, but thou didst not save him, so that he died, the *pred.* of إِنَّ being in the next verse

لَكَٱلرَّجُلِ ٱلْحَادِى وَقَدْ نَلَعَ ٱلضُّحَى ❊ وَطَيْرُ ٱلْمَنَايَا فَوْقَهُنَّ أَوَاقِعُ

orig. وَوَاقِعُ [683], *are like the man singing to his camels to urge them on the journey, when the fornoon is advanced, and the birds of the fates are swooping down upon them* (J), and

لَقَدْ عَلِمَتْ أُولَى ٱلْمُغِيرَةِ أَنَّنِى ❊ كَرَرْتُ فَلَمْ أَنْكُلْ عَنِ ٱلضَّرْبِ مِسْمَعَا

[below] (M, IA), by AlMarrār alAsadī (S, IY, AA z, MN, EC, J), as attributed [in the Book (IY)], but (IY, AAz), correctly (AAz), according to some (IY), by Mālik Ibn Zughba alBāhilī (IY, AAz, AKB), a heathen poet

(AKB), *Assuredly the foremost of the charging* cavalry *have known that I wheeled round, and recoiled not from smiting* [their chief (AKB)] *Misma'* (MN, EC, AKB). But its government is most frequent when it is *pre.* (IA, Aud, Sh, KN, A) to the *ag.* (Sh, Fk), with the *obj.* mentioned (Fk), as II. 252. [above] (Aud, Sh, KN, A); or omitted, as وَتَقَبَّلْ دُعَآئِى XIV. 42. *And accept my prayer* (*to Thee* [below], i.e., دُعَآئِى إِيَّاكَ (Fk). The *inf. n.* strongest in government is not the one pronounced with Tanwīn, as is said; but the one *pre.* to the *ag.*, because then, the *ag.* being like a part of the *inf. n.*, as it is of the *v.*, the *inf. n.* is stronger in resemblance to the *v.* (R). Its government, when it is *pre.* to the *obj.*, (1) with the *ag.* mentioned, is rare; and is even said [by some (Sh)] to be peculiar to poetry (Sh, Fk), as

أَمْسَى تِلَادِى وَمَا جَمَعْتُ مِنْ نَشَبٍ

فَرْعُ ٱلْقَوَاقِيزِ أَفْوَاهُ ٱلْأَبَارِيقِ

[below] (Sh), by AlUḳaishir alAsadī, *The knocking against the goblets by the mouths of the flagons has dissipated mine inheritance and what I have gathered together of real property* (MN), in the version with أَفْوَاهُ in the *nom.* (Sh), which is refuted [by the version with the *acc.*, showing that there is no exigency in the verse, and (Sh)] by the saying of the Prophet [in the tradition بُنِىَ

وَحَجِّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا (314) until he says (MAd)] ٱلْإِسْلَامُ عَلَى خَمْسٍ *And the performance of the pilgrimage to the House by him that is able to find a way to it* [below]: (2) with the *ag.* omitted (Sh, Fk), is not forbidden in prose, according to any one (Sh); [and] is frequent (Fk), as لَا يَسْأَمُ ٱلْإِنْسَانُ مِنْ دُعَآءِ ٱلْخَيْرِ LXI. 49. *Man wearieth not of (his) praying for good* [below] (Sh, Fk), i. e., مِنْ دُعَآئِهِ ٱلْخَيْرَ (Sh). When, however, it is aprothetic and anarthrous (A), [i. e.,] when it is pronounced with Tanwīn (IY, Aud, Sh, KN), literally or constructively, as فَإِنَّهَا مِنْ تَقْوَى ٱلْقُلُوبِ XXII. 33. *Verily* the magnifying of *them is* one *of* the acts of *piety by hearts*, where تَقْوَى is constructively pronounced with Tanwīn, according to the reading with ٱلْقُلُوبُ in the *nom.*, (MAd), its government is most appropriate, by analogy (IY, Aud, Sh, KN, A) to the government of the *v.* (Sn), because by its indeterminateness it resembles the *v.* (Sh, Fk, Sn) more than the *pre.* and the synarthrous do (Sn), as XC. 14,15. [above] (Aud, Sh, KN, A) and بِضَرْبٍ بِٱلسُّيُوفِ الخ [above] (A); and hence the saying of an Arab عَجِبْتُ مِنْ قِرَآءَةٍ فِى ٱلْحَمَّامِ ٱلْقُرْآنَ *I wondered at the Ḳurān's being read in the hot bath* [above]. But IM says in the CU "This is strange, I mean the government of the *nom.* by the *inf. n* pronounced with Tanwīn, the case usually

governed by it being the *acc.* ; for, though analogy requires the occurrence of the *nom.*, alone or with the *acc.*, and, when you are restricted to one of them, the *nom.* is worthier, still the construction frequently occurring is what I have mentioned" : and IHsh says in his Glosses on the IM " The government of the *ag.* by the *pre.* [*inf. n.* (MAd)] is weak, and so is its government by the *inf. n.* pronounced with Tanwīn ; and, as for the synarthrous, its government is weak unrestrictedly, in both *ag.* and *obj.* : and therefore the result is that the government of the *ag.* [in the *nom.* (MAd)] by the *inf. n.* is weak unrestrictedly" (YS, MAd). Its government, when it is synarthrous, is (IH, Aud, Sh, KN, A) rare (IH, Aud, Sh, A), weak (Aud), [and] anomalous (KN), because prefixion of the *art.* to what the *op. inf. n.* is renderable by, vid. the infinitival *p.*, is impossible (R) ; [and] because the resemblance of the synarthrous *inf. n* to the *v.* is remote, by reason of its being conjoined with اَلْ (Fk) : as ضَعِيفُ ٱلْحِكَايَةِ ٱلخ [above] (And, Sh, A) and لَقَدْ عَلِمْتُ أُولَى ٱلْمُغِيرَةِ ٱلخ [above] (A), like

وَكَيْفَ ٱلتَّوَقِّى ظَهْرَ مَا أَنْتَ رَاكِبُهْ

And how shall be the protecting the back of what thou art riding? (KN) and فَإِنَّكَ وَٱلتَّأْبِينَ ٱلخ [above] (A) ; and hence

عَجِبْتُ مِنَ ٱلرِّزْقِ ٱلْمُسِىءِ إِلَهُهْ ✻ وَلِلتَّرْكِ بَعْضَ ٱلصَّالِحِينَ فَقِيرَا

[below] (Fk) *I wondered at the giving subsistence to the evil-doer by his God, and at* His *leaving some of the righteous destitute* (Jsh) It is objected that, prothesis being like determination by اَلْ, the *inf. n.* with it [also] ought to be remote from [resemblance to] the *v.*: but the answer is that the *post.* is posterior to the *inf. n.*, which therefore occupies the place of the *v.* before the prefixion, contrary to the *inf. n.* conjoined with اَلْ (Fk). The synarthrous *inf. n.* is said not to occur in the Ḳur when governing an *ag.* or a pure *obj.*, but to occur when made *trans.* by a *prep*, as لَا يُحِبُّ ٱللّٰهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَنْ ظُلِمَ *God loveth not the crying aloud of evil speaking, save by him*, or *that evil speaking be cried aloud, but* loveth *him*, or *the crying aloud of evil speaking, save* the crying of *him that hath been wronged*, where it may be said that إِلَّا مَنْ ظُلِمَ is the *ag.* of the *inf. n.*, i. e., أَنْ يُجْهَرَ in the *act.* voice, the *exc.* being *conj.*; or that اَلْجَهْرَ is renderable by أَنْ يُجْهَرَ in the *pass.* voice, the *exc.* being *disj.*; or that the *exc.* is *conj.*, but a *pre. n.* is suppressed, i. e., إِلَّا جَهْرَ مَنْ ظُلِمَ (R). There is no dispute about the government of the *pre.*; but some relate [what suggests (A)] a dispute (A, MAd) about it (MAd). The government of the *inf. n.* pronounced with Tanwīn [below] is [allowed by the BB; but (A)] disallowed by the KK, according to whom the *nom.* or *acc.* [occurring

(A)] after it is governed by a *v.* understood (A, MAd). As for the government of the synarthrous, it is allowed by S and those who agree with him, but disallowed by the KK and some of the BB (A). There are four different opinions about the synarthrous *inf. n.* (MAd): (1) its government is allowed by [Khl and (R)] S (R, MAd), unrestrictedly, as لَقَدْ ضَعِيفُ ٱلنِّكَايَةِ آلخ and عَجِبْتُ مِنَ ٱلضَّرْبِكَ زَيْدٌ آلخ عَلِمْتُ آلخ [above]; and, according to this, *I wondered at the beating thee by Zaid* ought to be allowable, on the ground that the ك is an *obj.* [112] (R): (2) the Kūfī does not make it, as he does not make the *inf. n.* pronounced with Tanwīn [above], govern (MAd): while Mb [also] disallows its government, because, says he, this is prevented by the substantivity in it; and he says that أَعْدَآءُ means فِي أَعْدَآئِهِ [514]; or is governed in the *acc.* by an *indet. inf. n.* supplied, i. e., ضَعِيفُ ٱلنِّكَايَةِ نِكَايَةً أَعْدَآءُ, the *inf. n.* being understood, because the context indicative of it is strong (R): (3) F holds its government to be allowable, but inelegant: (4) ITlh allows it to govern, if the ٱلْ in it be a substitute for the [*post.*] *pron.* [599], as in ضَعِيفُ ٱلنِّكَايَةِ [above]; but disallows ٱلضَّرْبُ زَيْدٌ عَمْرًا: and AH agrees with him; but they are refuted by [the first hemistich in] عَجِبْتُ مِنَ ٱلرِّزْقِ آلخ [above] (MAd). The *pre. inf. n.* has

five states (A) :—(1) it is *pre.* to the *ag.* (IY, IH, IA, Aud, A), because the *ag.* is its subject, in which [the accident denoted by] it exists [343]; so that its being made like one word with the *ag.*, by means of its prefixion thereto, is better than its governing the *ag.* in the *nom.*, and than its being made like one word with the *obj.*: and also because its requirement of the *ag.* is strong, as respects the reason, because the *ag.* is its subject, in which [the accident denoted by] it exists; while its government is weak, because its resemblance to the *v.* is weak; so that nothing remains but prefixion (R): and then its *obj.* is put (Aud, A), which is frequent (Aud); so that it governs the ag. in the *gen.*, and the *obj.* in the *acc.* (IY, IA), as II. 252. [above] (IY, WIH, Aud, Jm, A) and

عَهْدِي بِهَا ٱلْحَيَّ ٱلْجَمِيعَ وَفِيهِمِ ❊ قَبْلَ ٱلتَّفَرُّقِ مَيْسِرٌ وَنِدَامُ

My meeting in it with the whole tribe was when, before the separation, gaming and carousing were among them,

where the *d.s.* supplies the place of the *enunc.*, as in ضَرْبِي زَيْدًا قَآئِمًا [29] (IY), whence سَمْعُ أُذُنِي آلخ [above] and the saying of Ru'ba [Ibn Al'Ajjāj (MN)]

وَرَأْيُ عَيْنَيَّ ٱلْفَتَى أَخَاكَا ❊ يُعْطِي ٱلْجَزِيلَ فَعَلَيْكَ ذَاكَا

(S) *And the seeing of mine eyes the youth thy brother is when he is giving largesse. Then that is incumbent upon thee* (MN): (2) it is *pre.* to the *obj.* (IY, IH, IA, Aud, A), whether

direct, adverbial, or causative, as ضَرْبُ ٱللِّصِّ ٱلْجَلَّادُ *The beating of the robber by the executioners*, ضَرْبُ يَوْمِ ٱلْجُمُعَةِ *The beating of Friday*, and ضَرْبُ ٱلتَّأْدِيبِ *The beating of correction* or *discipline* (Jm): but only when there exists a circumstance indicative of the *post.*'s being an *obj.*, either the occurrence of an *appos.* to it governed in the *acc.*, according to the place [340], as أَعْجَبَنِي ضَرْبُ زَيْدٍ ٱلْكَرِيمَ *The beating of the noble Zaid surprised me*; or the occurrence of the *ag* plainly expressed after it (R), as أَمِنْ رَسْمِ دَارٍ مَرْبَعٌ وَمَصِيفُ ❊ لِعَيْنَيْكَ مِنْ مَآءِ ٱلشُّؤُونِ وَكِيفُ [below] (IY, R), by AlḤuṭai'a, *Is it from a rasing of an abode by* rain of *springtide and summertide that thine eyes have a dropping of the water of the tear-ducts?*(AKB); or an *id.* indication, as أَعْجَبَنِي أَكْلُ ٱلْخُبْزِ *The eating of the bread surprised me* [below] (R): and then its *ag.* is put (WIH, Aud, A); so that it governs [the *obj.* in the *gen.*, and(IY)] the *ag.* in the *nom.* (IY, IA), as أَمِنْ رَسْمِ دَارٍ الخ [above] (WIH), whence تَنْفِي يَدَاهَا الخ [252] (IA, A), like قَرْعُ ٱلْقَوَاعِزِ الخ [above] (Aud, A): and this[second (IA)] is not peculiar to poetry (IA, Aud A), contrary to the opinion of some (IA, A), as is proved by the tradition وَحَجِّ ٱلْبَيْتِ الخ [above]; but it is rare (Aud, A): (3) it is *pre.* to the *ag.*, and then the *obj.* is not mentioned (IY, Aud, A),

which is frequent (Aud), as XIV. 42. [above] (Aud, A), i. e., دُعَآئِي إِيَّاكَ (Aud, Sn), and IX. 115. [508] (A), i. e., رَبَّهُ *from his Lord* (Sn): (4) it is *pre.* to the *obj.*, and then the *ag.* is not mentioned, [which is frequent (Aud),] as XLI. 49 [above] (IY, WIH, Aud, A), i.e., دُعَآئِهِ ٱلْخَيْرَ (Aud); and like it is لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ XXXVIII. 23. *Assuredly he hath wronged thee by* his *asking for thine ewe*: but, as for the saying of the poet

فَلَا تُكْثِرَا لَوْمِي فَإِنَّ أَخَاكُمَا ❋ بِذِكْرَاهُ لَيْلَى ٱلْعَامِرِيَّةَ مُولَعُ

Then multiply not ye two your *blaming me, for verily your brother is addicted to his mentioning Laylà al ʿĀmirīya*, it contains two *inf. ns.*, لَوْم which is *pre.* to the *obj.*, the sense being لَوْمَكُمَا إِيَّايَ; and ذِكْرَى, which is *pre.* to the *ag.*, لَيْلَى being the *obj.* (IY): (a) the *inf. n.* may be rendered by a *pass. v.* (IY, R), whence XXX. 2. [502], i. e., مِنْ بَعْدِ أَنْ غُلِبُوا (IY): and then governs the *obj.* in the *nom.*, vid. with an *id.* indication, as أَعْجَبَنِي أَكْلُ خُبْزٍ *Bread's having been eaten surprised me*, i. e., أَنْ أُكِلَ خُبْزٌ; but may be *pre.* to it with a context indicative of the *post.*'s being in the place of a *nom.*, like the *gen.*'s having an *appos.* governed in the *nom.*, as يُعْجِبُنِي أَكْلُ ٱلْخُبْزِ ٱلنَّقِيِّ *The fine white bread's being eaten surprises me* (R): (5) it is [sometimes (Fk)] *pre.* to the *adv.* (R, IA, Ḥ, Fk),

by extension [66] (Fk); and then governs [the *ag.* in (IA)] the *nom.* and [the *obj.* in (IA)] the *acc.* (R, IA, A, Fk), as عَجِبْتُ مِنْ ضَرْبِ ٱلْيَوْمِ زَيْدٌ عَمْرًا *I wondered at to-day's beating 'Amr by Zaid* (R, IA).

§ 340. The *n. post.* to the *inf. n.*, (1) if an *ag.*, is in the place of a *nom.*: (2) if an *obj.*, is in the place of (a) an *acc.*, if the *inf. n.* be rendered by أَنْ and the *act. v.*; (b) a *nom.*, if the *inf. n.* be rendered by أَنْ and the *pass. v.* (A). The *appos.* of the *gen.* [*post.* to the *inf. n.* (R, IA, Fk, Sn)] is (1) put into the *gen.* (IM, R, Fk), according to the letter (R, IA, Aud, A), which is preferable (R, A, YS), for conformity with the apparent inflection (R), as عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ ٱلظَّرِيفِ *I wondered at the clever Zaid's beating* (A, Fk) and أَعْجَبَنِي أَكْلُ ٱللَّحْمِ وَٱلْخُبْزِ *The eating of the meat and the bread surprised me* (Fk); but is restricted [by IM (YS)] in the Tashīl to the case where no preventive hinders [it (Sn)], as [it is hindered], says Dm, in أَعْجَبَنِي إِكْرَامُكَ وَزَيْدٌ *Thy honoring and* the honoring *by Zaid surprised me*, where putting the *appos.* into the *gen.* would produce a coupling to the *gen. pron.* without repetition of the genitival *op.*, which is forbidden (YS, Sn) by others than IM [158] (Sn): (2) made to accord with the place (IM, R, Fk), which is good (IM), as

أَعْجَبَنِى أَكْلُ (A, Fk) ; and as عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ ٱلطَّرِيفُ ٱللَّحْمِ وَٱلْخُبْزَ with the *acc.* if the *inf. n.* be rendered by أَنْ and the *act. v* (Fk), and the *nom.* if it be rendered by أَنْ and the *pass. v.* (YS): and to this the reading [of HB (K)] أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ ٱللَّهِ وَٱلْمَلَٰٓئِكَةُ وَٱلنَّاسُ أَجْمَعُونَ II. 156. *Those, upon them is the curse of God and* of *the Angels and mankind, all of them* is attributed by IM, and the tradition أَمَرَ بِقَتْلِ ٱلْأَبْتَرِ وَذِى ٱلطُّفْيَتَيْنِ *He ordered the short-tailed serpent and the serpent having two black stripes on its back to be killed* is ascribed by some ; while S cites يَا لَعْنَةُ ٱللَّهِ ٱلخ [59] (YS) ; and hence

حَتَّى تَهَجَّرَ فِى ٱلرَّوَاحِ وَهَاجَهَا ✻ طَلَبَ ٱلْمُعَقِّبِ حَقَّهُ ٱلْمَظْلُومُ

(IA, Aud, A), by Labīd, describing a he-ass and his she-ass, *Until he journeyed at midday in the beginning of the afternoon, and urged her on,* to seek water, *as the injured importunate creditor seeks his due* (MN),

اَلسَّالِكُ ٱلثَّغْرَةَ ٱلْيَقْظَانِ سَالِكُهَا ✻ مَشْىَ ٱلْهَلُوكِ عَلَيْهَا ٱلْخَيْعَلُ ٱلْفُضُلُ

(A), by AlMutanakhkhil alHudhalī, *The traverser of the pass, whose traverser is wakeful* from fear of foes, walking *as walks the courtesan, on whom is a sleeveless shift, wearing a single garment* (Jsh, MN), and

قَدْ كُنْتُ دَايَنْتُ بِهَا حَسَّانَا ✻ مَخَافَةَ ٱلْإِفْلَاسِ وَٱلْيَلَّانَا

[346.A] (IA, Aud, A), by Ziyād al'Ambarī (IY, Jsh, MN, EC, J), say F and IY, which is more correct (MN), or by Ru'ba (Jsh, MN, EC), Ibn Al'Ajjāj (Jsh, MN) atTamīmī (Jsh), *I took her* (the maid-servant) *in satisfaction of a debt due to me by Ḥassān, from* my *fear of* his *falling into poverty and delaying payment* (J), which is followed by

يُحْسِنُ بَيْعَ الْأَصْلِ وَالْإِمَاءِ

He is good at the sale of real property and maid-servants (MN): but [R says that this is] only when it cannot be made to accord with the form and apparent [inflection] (R). Fk does not relate any dispute here as to the allowability of apposition to the place, but does relate one in the case of the *act. part.* [346. A]; so that he suggests the notion that it is agreed upon here: whereas it is not so, but is allowed only by those who do not prescribe as a condition the existence of the requirer of the place; while those who do prescribe it understand an *op.*, as [is explained] in [the extract from] the fourth chapter of the ML [given in § 538] (YS). The language of IM appears to imply that apposition to the place [of the *gen. post.* to the *inf. n.* (Sn)] is allowable in the whole of the *apposs.* [131]; and such is the opinion of the KK and some of the BB: but S and those BB who agree with him hold that apposition to the place is not allowable, [because, says Shm, they prescribe, as a condition of observance of the place, the existence of the requirer of that

place, which is missing here, because the *n.* resembling the *v.* does not govern any word in the *nom.* or *acc.* except when it is synarthrous, or pronounced with Tanwīn, or *pre.* to something else than that word or its *ant.* (Sn)]; while Jr makes a distinction, allowing it in the coupled and *subst.*, and disallowing it in the *corrob.* and *ep.* [below]. Apparently, however, it is allowable, because it has been heard (A); and the *ep.* also is made to accord with the place of the *gen.*, contrary to the opinion of Jr (R).

§. 341. The *inf. n.* governs whether it be [in the sense of the (IY, WIH)] past (M, IH), as أَعْجَبَنِى ضَرْبُ زَيْدٍ عَمْرًا أَمْسِ *Zaid's having beaten 'Amr yesterday surprises me* (Jm); or [in the sense of (WIH)] any other [time] (IH) than the past, i. e., the (WIH, Jm) present [339] (IY, WIH, Jm) or future (M, WIH, Jm), as أَعْجَبَنِى إِكْرَامُ عَمْرٍو خَالِدًا اَلْآنَ or غَدًا *'Amr's honoring Khālid to-day surprises*, or *to-morrow will surprise*, *me* (Jm): because its government is [only (IY)] on account of its [containing the letters of the *v.*, and (IY)] being renderable by أَنْ and the [subsequent (IY)] *v.* [339] (IY, WIH), which sense is found in all the times (IY); and, since the *v.*, by which it is rendered, is past, present, or future [402], the *inf. n.* governs when in the sense of each of them (WIH). Z

shows by that the difference between the *act. part.* and the *inf. n.*, because the *act. part.* governs only when it denotes the *present* or *future* [345] (IY.) It is not prescribed as a condition [of the *inf. n.*'s government (Fk)] that it should be in the sense of the present or future, because it governs [not on account of its resemblance to the *v.*, but (A)] on account of its being the origin of the *v.*, contrary to the *act. part.* (A, Fk), which governs [only (YS)] on account of its resemblance to the *aor.* [*v.* (YS)]; so that it is prescribed as a condition [of the *act. part.*'s government (YS)] that it should be [in the sense of the (YS)] present or future (A, YS), because they are the two [times] indicated by the *aor.* [404] (A).

§. 342. The *inf. n.* is not preceded by its *reg.* [339] (M, IH, A), as the conjunct is not preceded by any part of the *conj.* [177] (A); so that زَيْدًا ضَرْبُكَ خَيْرٌ لَهُ *Thy beating Zaid will be good for him* is not said, as زَيْدًا أَنْ تَضْرِبَ خَيْرٌ لَهُ *That thou shouldst beat Zaid will be good for him* is not said (M). This is said to be because the *inf. n.*, when *op.*, is renderable by an infinitival *p.* with the *v.*, and the infinitival *p.* is conjunct [497, 571]; while the *reg.* of the *inf. n.* is really the *reg.* of the *v.* that is the *conj.* of the *p.*, and the *reg.* of the *conj.* does not precede the conjunct (R). And [similarly (IY, R), say they (R),] the *inf. n.* is not

separated from its *reg.* by an extraneous expression [339] (IY, R, A), i. e., something not governed by the *inf. n.* (IY), as the conjunct is not separated from its *conj.* [177] (A); so that أَعْجَبَ رُكُوبُ ٱلدَّابَّةِ زَيْدًا عَمْرٌو *The riding of the beast by 'Amr surprised Zaid* would not be allowable (IY), because part of the *conj.* may not be separated from part [177]; and كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ أَيَّامًا مَعْدُودَاتٍ II. 179, 180. *Fasting hath been prescribed unto you, as it was prescribed unto them that were before you—peradventure ye will guard yourselves (from sins)—(fast ye) for certain days* means صُومُوا أَيَّامًا [below] (R). The "extraneous" is what is not dependent upon, nor supplementary to, the *inf. n.*, like the *inch.* and *enunc.*, and the *ag.* and *obj.* of a word other than the *inf. n.*; and the "non-extraneous" is what is dependent upon, and supplementary to, the *inf. n*, like its *ag.* and *obj.*, and the *adv.* and [*prep.* and] *gen.* depending upon it (Sn). If any supposed instance of such [constructions] occur, it is explained away. A supposed instance of precedence is the saying [of AlFind azZimmānī (T)]

وَبَعْضُ ٱلْحِلْمِ عِنْدَ ٱلْجَهْلِ لِلذِّلَّةِ إِذْعَانُ

[*And some forbearance, before ignorance, is a submission to dishonor* (T)], where the ل of لِلذِّلَّةِ is not dependent upon the إِذْعَانُ mentioned, but upon one sup-

pressed before it, indicated by the mentioned, the full phrase being وَبَعْضُ ٱلْحِلْمِ عِنْدَ ٱلْجَهْلِ إِذْعَانٌ لِلذِّلَّةِ إِذْعَانٌ *And some forbearance before ignorance, is (a submission) to dishonor, a submission*, like the full phrase in such as XII. 20. [498] (A), i. e., وَكَانُوا زَاهِدِينَ فِيهِ *And were (listless) about him* (Sn.) And a supposed instance of separation by an extraneous expression is the text إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ يَوْمَ تُبْلَى ٱلسَّرَآئِرُ LXXXVI. 8, 9. *Verily He is able to restore him* to life *on the day when the secrets shall be tried*, where يَوْمَ is not governed in the *acc.* by رَجْعِهِ, as Z [followed by B] asserts, otherwise the *inf. n.* would be separated from its *reg.* by an extraneous expression [لَقَادِرٌ]; and [a word, vid. the *inf. n.*, implying the sense of (Sn)] a conjunct would be predicated of [in sense, not letter, since the sense would be إِنَّ رَجْعَهُ يَوْمَ تُبْلَى ٱلسَّرَآئِرُ يَقْدِرُ ٱللَّهُ عَلَيْهِ (Sn),] before the eompletion of its *conj.* [by the *adv.* (Sn)]: and the approved construction is to supply an accusatival *op.* for يَوْمَ, the full phrase being يُرْجِعُهُ يَوْمَ تُبْلَى ٱلخ (*He will restore him* to life) *on the day, etc.* (A), with Fatḥ of the ى, from the *trans.* رَجَعَ, for affinity to the *inf. n.* (Sn). And hence also the saying

أَلْمَنُّ لِلذَّمِّ دَاعٍ بِٱلْعَطَآءِ فَلَا ✻ تَمْنُنْ فَتُلْفَى بِلَا حَمْدٍ وَلَا مَالِ

Reproaching with the gift is conducive to blame: then

reproach not thou, so that thou be found without praise or wealth, where the ب governing ٱلْعَطَآءِ in the *gen.* is not dependent upon ٱلْمَنُّ, so as to make the construction be ٱلْمَنُّ بِٱلْعَطَآءِ دَاعٍ, although the sense accords with this, because the parsing would then be corrupt, since it would be liable to the two objections mentioned, [vid. separation by an extraneous expression, and predication of the conjunct before the completion of its *conj.* (Sn)]; and that is avoided by the dependence of the ب upon a suppressed [*inf. n.*], as though ٱلْمَنُّ لِلذَّمِّ دَاعٍ ٱلْمَنَّ بِٱلْعَطَآءِ *Reproaching is conducive to blame, (reproaching) with the gift* were said, the second ٱلْمَنَّ being a *subst.* for the first, but suppressed, while its *reg.* is retained as an indication of it (A). And similarly, say they, the *inf. n.* may not be suppressed [339], and its *reg.* retained, because that would be like suppression of the conjunct and part of the *conj.*, with retention of the other part; unless the *inf. n.* be strongly indicated, in which case the suppression is like that mentioned in [the discussion on] the concomitate *obj.* [68-70]. This is what they say (R). But, [says R (Sn),] I see nothing to prevent the *inf. n.* from being preceded by its *reg.*, when an *adv.* or its like, as وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ XXIV. 2. *And let not pity for them take hold of you* and فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْيَ XXXVII. 100. *And, when he reached the* age of *working with him;* and such precedence

is frequent in their language, while supplying the *v.* in such cases is a forced construction. For the predicament of what is renderable by something [else] is not always the same as the predicament of what it is renderable by (R, Sn); so that there is nothing to prevent the *inf. n.* from being renderable, as respects the sense, by the infinitival *p.*, notwithstanding that the former may not be subject to the predicaments of the latter. The genuine *obj.*, indeed, does not precede it, because its government is weak: but a tinge of the *v.* suffices for [the government of] the *adv.* and its fellow, so that they are governed even by what is extremely remote from government, like the *neg. p.* in. LXVIII. 2. [498], and the *pron.* in

وَمَا ٱلْحَرْبُ إِلَّا مَا عَلِمْتُمْ وَذُقْتُمْ ✻ وَمَا هُوَ عَنْهَا بِٱلْحَدِيثِ ٱلْمُرَجَّمِ

[339], i. e., وَمَا حَدِيثِي عَنْهَا (R), by Zuhair[Ibn Abì Sulmà alMuzanī (EM), addressing the clan of Dhubyān and their confederates, Asad and Ghaṭafān, and urging them to make peace with their cousins, the Banù 'Abs, and deterring them from making war, the hardships of which they had known in the War of Dāḥis (AKB)], *And war is not* aught *but what ye have known, and experienced*; *nor is it*, i. e., *my account, of it, the conjectural account* (EM, AKB). And the truth, says Sd, is that the *reg.* of the *inf. n.* may precede, when it is an *adv.*, because this is a word that a tinge of the *v.* suffices

for [governing] (Fk): while those who think that the *inf. n.* is not preceded by its *reg.*, unrestrictedly, are mistaken; and accordingly the ل in the Ḥamāsī's saying وَبَعْضُ ٱلْحِلْمِ آلخ [above] is dependent upon the إِذْعَانٌ mentioned, not upon another إِذْعَانٌ supplied (BS). And, according to this, the *inf. n.* may also be separated from its *reg.* by an extraneous expression, the *v.* not being supplied, as II. 179, 180 [above]. And similarly the *inf. n* may govern when understood, provided that an indication of it exists (R). As for the *inf. n.* occurring as a substitute for the expression of its *v.* [339], the soundest opinion is that it is equal to the *act. part.* (1) in assumption of the *pron.* [according to the theory that the government belongs to the *inf. n.*, not to the *v.* that it is substituted for; while, according to the theory that the government belongs to the *v.*, the *pron.* is in the *v.*, and there is no *pron.* in the *inf. n.* (Sn)]: and (2) in allowability of being preceded by (a) the *acc.* governed by it, and (b) the *gen.* governed by a *prep.* dependent upon it, because it does not correspond to a conjunct, nor its *reg.* to the *conj.* (A), whether we proceed upon the theory that the government belongs to the *v.*, for which the *inf. n.* acts as a substitute in sense alone; or upon the theory that the government belongs to the *inf. n.*, as is expressly stated by A, on the ground that it is an

unrestricted *obj.* acting as a substitute for the *v.* in sense and government [41] (Sn).

§. 342. A. The *quasi-inf. n.* is what is equal to the *inf. n.* in indication [of its sense (A, MKh), vid. *accident* (Sn, MKh)]; but differs from it in being literally and constructively devoid of part of what is, [i.e., of the letters, *rad.* or *aug.* (Sn, MKh),] in its *v.*, without [receiving (IA)] compensation (IA, A): like عَطَآءٌ *giving*, which is equal to إِعْطَآءٌ [332] in sense; but differs from it in being literally and constructively devoid of the Hamza found in its *v.* أَعْطَى, without receiving any compensation for it (IA). So IM defines it in the Tashīl (A). The following, therefore, are excluded:—(1) قِتَالٌ [332], because it is devoid of the ا of قَاتَلَ literally, but not constructively, for which reason the ا is sometimes expressed, as قِيتَالٌ, but converted into ى because preceded by a letter pronounced with Kasr; and (2) عِدَةٌ [699], because it is literally and constructively devoid of the و of وَعَدَ, but receives the ة as a compensation for it: so that these are *inf. ns.*, not *quasi-inf. ns.* (IA, A), contrary to وَضُوءٌ from تَوَضَّأَ [331], and كَلَامٌ from تَكَلَّمَ [below], because they are literally and constructively devoid of part of what is in their *vs.*, [vid. the ت and one of the two double letters, while the letter of prolongation in them is not a

compensation (Sn)]; whereas the property of the *inf. n.* is to include the letters of its *v.*, exactly, as تَوَضَّأَ, *inf. n.* تَوَضُّؤٌ, or with an addition, as أَعْلَمَ *informed*, *inf* n. إِعْلَامٌ (A). The *v.* of كَلَامٌ is either كَلَّمَ or تَكَلَّمَ, the real *inf. n.* of which is تَكْلِيمٌ [or تَكَلُّمٌ], as IV. 162. [39] (IY on §. 1). BD, however, asserts that عَطَآءٌ is an *inf. n.*, its Hamza being elided for lightness; but this is contrary to what is distinctly declared by other GG (IA). The *quasi-inf. n.* [sometimes (IA)] governs (IM, R) like the *v.* (IA), whether it be *pre.*, or aprothetic and anarthrous, or synarthrous (Sn), like the *inf. n.* [339] (R), as

أَكُفْرًا بَعْدَ رَدِّ ٱلْمَوْتِ عَنِّى ✻ وَبَعْدَ عَطَآئِكَ ٱلْمِائَةَ ٱلرِّقَاعَا

[below] (IA), by AlḲuṭāmī, praising Zufar Ibn AlḤārith alKilābī, *What! Shall I be thankless after* thy *repelling of death from me, and after thy giving* me *the hundred grazing camels?* (Jsh, MN, AKB), whence the tradition [of ʿĀ'isha (MN)] مِنْ قُبْلَةِ ٱلرَّجُلِ ٱمْرَأَتَهُ ٱلْوُضُوءُ *On account of the man's kissing his wife* is *ablution* necessary, [i. e., تَقْبِيلِ (MN),]

إِذَا صَحَّ عَوْنُ ٱلْخَالِقِ ٱلْمَرْءَ لَمْ يَجِدْ ✻ عَسِيرًا مِنَ ٱلْآمَالِ إِلَّا مُيَسَّرَا

[*When the Creator's helping the man comes true, he does not find a difficult* one *of the hopes* aught *but made easy*, i. e. إِعَانَةُ (MN),] and

بِعِشْرَتِكَ ٱلْكِرَامَ تُعَدُّ مِنْهُمْ ✻ فَلَا تُرَيَنْ لِغَيْرِهِمُ ٱلْوَفَا

[below] (IA) *By thine associating with the noble wilt thou be reckoned* one *of them. Then do not thou be seen to be a familiar friend to others*, i. e., بِمُعَاشَرَتِكَ (J). The *quasi-inf. n.* [that governs like its *v.* (MAd)] is the generic substantive transferred from its original meaning to import *accident*, like كَلَامٌ [above] and ثَوَابٌ [below] (Sh). The *quasi-inf. n.* is [of three kinds (Sh, A),] (1) what [indicates the sense of the *inf. n.*, and (R)] begins with an *aug.* م (R, Sh, A) not denoting *reciprocity* [499] (Sh, A), like مَقْتَلٌ [333] (R, Sh), whence مَضْرَبٌ (Sh, A), مَحْمَدَةٌ (A), and مُسْتَخْرَجٌ (R); and this governs [like the *inf. n.* (A)], by common consent, as

أَظُلَيْمَ إِنَّ مُصَابَكُمْ رَجُلًا ✻ أَهْدَى ٱلسَّلَامَ إِلَيْكُمْ ظُلْمُ

[333] (Sh, A), by AlḤārith Ibn Khālid (ID, Jsh, MN, CD) alMakhzūmī, but wrongly attributed [by H (MN, CD) in the D (MN)] to Al'Arji (Jsh, MN, CD), *O Zulaima, verily your afflicting a man that has offered the salutation to you is oppression* (Jsh, MN), i.e., إِصَابَتُكُمْ (Sh, Sn), because it is really an *inf. n.*, named the mīmī *inf. n.*, and sometimes, but only tropically, [i. e., carelessly (MAd),] called a *quasi-inf. n.* (Sh): (2) what is a [generic] proper name [for an *accident* (Sh)], like فَجَارِ [8, 193] (Sh, A), بَرَّةُ [8] (A), سُبْحَانَ [8, 41], حَمَادِ [193] (Sh), and يَسَارِ *being in easy circumstances* (A), a proper

name of يُسْرٌ, *opp.* of عُسْرٌ (Sn); and this does not govern by common consent (Sh,) (A): (3) other than these two, which is the kind meant by IM (A), [vid.] what is a concrete substantive, used (R, Sh) in the sense of the *inf. n.* (R) to denote *accident*, like كَلَامٌ [above], which is *orig.* a substantive denoting the *words spoken*, but is transferred to the sense of تَكْلِيمٌ *speaking*; and ثَوَابٌ [above], which is *orig.* a substantive denoting the *recompense* of the workers, but is transferred to the sense of إِثَابَةٌ *recompensing* (Sh): and the government of this [sort Sh)] is disputed, being allowed by the KK and Bdd (Sh, A), on the authority of such (Sh) as أَكُفْرًا آلخ [above] (R, Sh, A), i. e., إِعْطَائَكَ *thy giving*, though عَطَآءٌ *a gift* is *orig.* a [concrete] substantive denoting *what is given* (R); and hence بِعِشْرَتِكَ آلخ [above] (A),

قَالُوا كَلَامُكَ هِنْدًا وَهِيَ مُصْغِيَةٌ ✻ يَشْفِيكَ قُلْتُ صَحِيحٌ ذَاكَ لَوْ كَانَا

[*They said "Thy speaking to Hind* (the beloved of this poet), *while she is lending her ear* to the speech, *will heal thee." I said "True is that. Would that it existed!"* (MAD), i.e., تَكْلِيمُكَ (Sh)],

لِأَنَّ ثَوَابَ ٱللّٰهِ كُلَّ مُوَحِّدٍ ✻ جِنَانٌ مِنَ ٱلْفِرْدَوْسِ فِيهَا يُخَلَّدُ

(Sh, A), by Ḥassān Ibu Thābit alAnṣārī (MN, AKB), praising our Prophet Muḥammad (AKB), *Because God's*

recompensing every believer in His unity is with *gardens of Paradise, wherein he shall be made to abide for ever* (MAd), and the saying of 'A'isha مِنْ قُبْلَةِ ٱلرَّجُلِ الخ [above] A): but is forbidden by the BB (Sh, A), who supply these *accs.* with *vs.* to govern them (Sh). The government of the *quasi-inf. n.* is rare (IA, A), though regular, as is deducible from the antithesis [between "rare" here and "anomalous" below] (Sn). Those who assert that its government is allowed by common consent are mistaken: for the dispute about that, [when the *quasi-inf. n.* is not a proper name, and does not begin with an *aug.* م not denoting *reciprocity* (MKh),] is notorious (IA); while Sm says that its government is anomalous [above] (IA, A), citing the verse أَكْفُرًا الخ [above] (IA). And IM indicates its rarity by making عَمَلٌ *indet.* [in his phrase

وَٱلِٱسْمِ مَصْدَرٍ عَمَلْ

And a quasi-inf. n. has a government] (A). But Diyá adDīn Ibn Al'Ilj says in the Basīṭ "And it is not unreasonable that what stands in the place of the *inf. n.* should govern like it; and one Grammarian is reported to have allowed that regularly" (IA).

THE ACTIVE PARTICIPLE.

§. 343. The *act. part.* is that [*n.* (WIH, Jm)] which is derived from [the *inf. n.* of (Sh, Fk)] a *v.*, to denote the *person*, [or *thing* (R, Jm, YS),] *whereby* [*the accident denoted by* (R, MAd)] *that v. exists* [339], in the sense of *originating* (IH, Sh, Fk), i. e., of [*coming newly into* (Jm)] *existence* (Jm, YS) *after having not been* (YS), and of *existing restricted by one of the three times* (Jm), like ضَارِبٌ *striking* and مُكْرِمٌ *honoring* (Sh). Thus ضَارِبٌ means *a* [*person*, or] *thing*, *whereof striking is affirmable after having not been* (YS). But this definition does not include all the *act. parts.*, as زَيْدٌ مُقَابِلُ عَمْرٍو *Zaid is opposite 'Amr* and أَنَا مُقْتَرِبٌ مِنْ فُلَانٍ *I am drawing near to such a one* or مُتَبَعِّدٌ عَنْهُ *going far from him* or مُجْتَمِعٌ مَعَهُ *combining*, or *uniting*, *with him*, because these accidents are *relations between the ag. and obj.*, not existing by one of them specially, to the exclusion of the other (R). And the *act. part.* is often used without importing *coming newly into existence* and *originating*, as in اَللّٰهُ عَالِمٌ *God is knowing* [Note on *p.* 344, *l.* 6], اِمْرَأَةٌ حَائِضٌ [268,312], etc. (YS). The *act. part.* is the *ep.* [140] indicating an *ag.*, [vid. the *ag.* of the accident denoted by that *ep.* (Sn),]

when [that *ep.* is] conformable, in both genders, to the *aor.* of its *v.* [248,331] (A) in [arrangement of] vowels and quiescences without restriction [of sort], even though [only] according to the *o. f.*, as in the case of يَقُومُ [703] and قَآئِمٌ [708] (Sn) ; importing the sense thereof, [i. e., of the *aor.*, vid. the *present* or *future*, and likewise *innovative continuity* (Sn),] or the sense of the *pret.* [403] : so IM defines it in the Tashīl (A). It is what indicates *origination and its ag.* : so that such as أَفْضَلُ *superior* [351] and حَسَنٌ *beautiful* [348] are excluded by "*origination*," since they indicate only *subsistence* ; and such as مَضْرُوبٌ *struck* [347] and قَامَ *stood* or *has stood* [402] by the mention of "*its ag.*" (Aud). The *act. part.* [derived] from [the *inf. n.* of (Sn)] [the unaugmented (IH, Aud)] *tril.* [*v.* (WIH, IA, Aud, Sh, Sn)] is formed upon the measure of فَاعِلٌ [347] (IH, IM, Sh, Fk), whether the *tril.* be *intrans.* (A), like غَذَا *flowed* (IM), i. q. سَالَ, *act. part.* غَاذٍ *flowing*, and ذَهَبَ *went*, *act. part.* ذَاهِبٌ *going* ; سَلِمَ *was safe* [below], *act. part.* سَالِمٌ *safe* ; and فَرِهَ *was lively* [below], said of a horse, *act. part.* فَارِهٌ *lively* : or *trans.*, like [غَذَا *reared*, *nourished*, i. q. رَبَّى, *act. part.* غَاذٍ *rearing*, *nourishing*, and (Sn)] ضَرَبَ *struck*, *act. part.* ضَارِبٌ *striking* ; and رَكِبَ *rode* [below], *act. part.* رَاكِبٌ *riding* (A). That is

[frequent (Aud),] regular (IA),] in (1) [every (IA)] فَعَلَ with Fatḥ [of the ع (IA)], whether *intrans*, like غَدَا [i. q. سَالَ (Aud),] and ذَهَبَ; or *trans*., like ضَرَبَ: (2) فَعِلَ, with Kasr [of the ع (IA)], when *trans*., like رَكِبَ [above] (IA, Aud), and عَلِمَ *knew*, *act. part.* عَالِمٌ *knowing* (IA). But it is rare in (1) فَعِلَ, [with Kasr (IA, Aud, A) of the ع (IA, A),] when *intrans*. (IM), like سَلِمَ [above] (IA, Aud, A), the regular forms being (a) فَعِلٌ [in *accidents* (Aud, A)], like أَشِرٌ *exulting* [432] (IM) and فَرِحٌ *rejoicing* [432, 484] (Aud, A); (b) أَفْعَلُ [in *colors* and *constitutions* (Aud, A)], like [أَسْوَدُ *black* and (IA, Aud)] أَجْهَرُ *unable to see in the sun*; (c) فَعْلَانُ [in what indicates *fullness*, like رَيَّانُ *satisfied with drinking*; or *heat of the inside* (Aud, A)], like صَدْيَانُ *thirsty* (IM): while مَرِيضٌ *sick* and كَهْلٌ *middle-aged*, [in the case of the *intrans*. فَعَلَ (Sn),] are anomalous (A), the regular forms being مَرِضٌ and كَهِلٌ, because they are [derived] from [the *inf. ns.* of *vs.* denoting] *accidents* (Sn): (2 فَعُلَ (IM), with Ḍamm (IA, Aud, A) of the ع (IA, A), like فَرُهَ [above] (Aud, A), the proper forms being (a) فَعِيلٌ, [which is regular (Aud, Sn), according to others than IM (Sn), | like جَمِيلٌ *comely*, the *v*. of which is جَمُلَ (IM), شَرِيفٌ

noble (IA, Aud), and طَرِيفٌ *smart, clever, witty* (Aud, A); (b) فَعْلٌ, [which is inferior to فَعِلٌ (Aud, Sn),] like ضَخْمٌ *bulky* (IM) and شَهْمٌ *sharp-witted* (IA, Aud, A): while the following are rare, [inferior to the two former (Aud),] in the case of فَعُلَ, (*a*) أَفْعَلُ (IM), like أَحْطَبُ *dark-red* (IA, Aud, A) and أَحْرَشُ *rough* (A); (*b*) فَعَلٌ (IM), like بَطَلٌ *valiant* (IA, Aud, A) and حَسَنٌ *beautiful* (Aud, A); (*c*) فَعَالٌ, like جَبَانٌ *cowardly*; (*d*) فُعَالٌ, like شُجَاعٌ *brave*; (*e*) فُعْلٌ, like جُنُبٌ *unclean* [239]; (*f*) فِعْلٌ, like عِفْرٌ *bold, crafty* (Aud, A); (*g*) فُعْلٌ, like غُمْرٌ *inexperienced in affairs*; (*h*) فُعَّالٌ, like وُضَّاءٌ [252]; (*i*) فَعُولٌ, like حَصُورٌ *having a narrow orifice to the teat*; (*j*) فِعِلٌ, like خِشِنٌ (A), but, in the [Jh and] KF, خَشِنٌ *rough, rugged, coarse* [239], so that perhaps it has two *dial. vars.* (Sn). And [the *act. part.* of (IA)] فَعَلَ, [with Fath (IA, Aud, A) of the ع (IA),] sometimes contents itself with another [measure (IA, Aud, A)] than فَاعِلٌ (IM), like طَيِّبٌ *nice*, شَيْخٌ *old*, أَشْيَبُ *hoary* (IA, Aud, A), and عَفِيفٌ *chaste*. But the whole of these *eps.* are assimilate *eps.* [348], except فَاعِلٌ, like ضَارِبٌ and قَائِمٌ [above], which is an *act. part.*, except when it is *pre.* to its *nom.*, vid. when it indicates *subsistence*, [i. e., *continuance*, not *origination* (Sn),] like طَاهِرُ ٱلْقَلْبِ *pure of heart* and شَاحِطُ ٱلدَّارِ *distant in*

abode, in which case it also is an assimilate *ep.* [349] (Aud, A). IH says that (R) for this reason the *act. part.* is named اِسْمُ ٱلْفَاعِلِ, [from the expression فَاعِلٌ, which is the measure of the *act. part.* of the *tril.* (R),] because the *tril.* is frequent (WIH, R); not اِسْمُ ٱلْمَفْعُولِ, nor اِسْمُ ٱلْمُسْتَفْعِلِ [below]. But what he says requires consideration, because اِسْمُ ٱلْفَاعِلِ does not mean *the n. denoting the* (*formation occurring upon the measure*) فَاعِلٌ, but *the n. denoting what does (the thing)*; while ٱلْمَفْعُولُ, ٱلْمُسْتَفْعَلُ, and the like do not occur in the sense of *what does* (*the thing*), so that one might say اِسْمُ ٱلْمَفْعُولِ [or اِسْمُ ٱلْمُسْتَفْعَلِ]. If, indeed, he had said "They apply اِسْمُ ٱلْفَاعِلِ unrestrictedly to *him that does not do an act*, as مُنْكَسِرٌ *broken* [491], مُتَدَحْرِجٌ *rolled down* [495. A], جَاهِلٌ *ignorant*, and ضَامِرٌ *slender* [349], because what this shape is formed to denote does, in most cases, do an act, as قَآئِمٌ *standing* and مُخْرِجٌ *bringing out*," it would have been something (R). The *act. part.* [derived] from [the *inf. n.* of (Sn)] any [*v.*] other than the [unaugmented (IH, Aud, A)] *tril.* is formed upon the measure of the *aor.* [of the *act.* voice (R, Jm)], by putting an [*aug.* (IM)] م (IH, IM, Sh, Fk) pronounced with Ḍamm (IH, IM, Sh), in place of the aoristic letter (R, Sh, Aud, Jm, A, Fk), at its beginning (WIH, IM), whether

the aoristic letter be pronounced with Damm or not (Jm); and pronouncing the penultimate with Kasr (IH, IM, Sh, Fk), literally, as in مُكْرِم *honoring*, or constructively, as in مُخْتَارٌ *choosing* and مُحْمَرّ *being red* (WIH), without restriction (IM, Sh), [i. e.,] whether the penultimate of the *aor.* be pronounced with Kasr (WIH, R, IA, Aud, A), as مُدْخِلٌ *introducing* and مُسْتَغْفِرٌ *asking forgiveness* (IH), or Fatḥ (WIH, R, IA, Aud, A), as مُتَذَكِّرٌ *trying to remember* (WIH). Sometimes مُفْعِلٌ is (1) pronounced with Kasr of its م by alliteration to the ع, or with Ḍamm of its ع by alliteration to the م, as مُنْتِنٌ or مُنْتُنٌ for مُنْتِنٌ [252]: (2) replaced by (a) فَاعِلٌ, as أَعْشَبَ *produced herbage*, *act. part.* عَاشِبٌ; أَوْرَسَ *produced the* yellow plant called وَرْسٌ, *act. part.* وَارِسٌ; and أَيْفَعَ *grew up, became adult*, *act. part.* يَافِعٌ; and hence وَأَرْسَلْنَا ٱلرِّيَاحَ لَوَاقِحَ XV. 22. *And we have sent the winds fertilizing*, according to one interpretation (R), i. e., مُلْقِحَاتٍ, like ٱلطَّوَائِحُ i. q. ٱلْمُطِيحَاتُ in لِيُبْكَ يَزِيدُ آلخ [23] (B): (b) مُفْعَلٌ, as أَسْهَبَ *went far*, *act. part.* مُسْهَبٌ; أَحْصَنَ *married*, *took a wife*, *act. part.* مُحْصَنٌ; and أَفْلَجَ *became bankrupt, destitute*, *act. part.* مُفْلَجٌ (R). But Kasr of the م in مِعِينٌ from أَعَانَ *helped*, مِغِيرٌ from أَغَارَ *raided*, and مِبِينٌ from أَبَانَ *was plain*, by alliteration to the vowel of the following

letter, is anomalous (Tsr). They say that فَاعِلٌ occurs i. q. مَفْعُولٌ, as مَآءٌ دَافِقٌ, i. e., مَدْفُوقٌ; [سِرٌّ كَاتِمٌ, i. e., مَكْتُومٌ ;] and عِيشَةٌ رَاضِيَةٌ, i. e., مَرْضِيَّةٌ: but these are rather *rel. ns.*, like نَابِلٌ and نَاشِبٌ [312], since the فَاعِلٌ i. q. the *rel. n.* is not obliged to have no *v.*, but may also have a *v.*; and the same expression is then common to the *rel. n.* and *act. part.* (R). The truth is that فَاعِلٌ does not occur i. q. مَفْعُولٌ, the instances cited being explained by the BBas *rel. ns.*; and by the Rhetoricians as cases of tropical attribution, the proper phrases being دَافِقٌ صَاحِبُهُ *whose possessor is pouring out*, كَاتِمٌ صَاحِبُهُ *whose possessor is hiding*, and رَاضٍ صَاحِبُهُ *whose possessor is finding* is *pleasant* [312] (BS). And so the *act. part.* is said to be [sometimes] on the measure of the *pass. part.*, as إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا XIX. 62. *Verily He, His promise is coming*, i.e., آتِيًا; but this is rather of the *cat.* of أَتَيْتُ ٱلْأَمْرَ *I did the matter*, i. e., فَعَلْتُهُ, meaning مَفْعُولًا *done* (R). The *act. part.* governs like its *v* (M, Fk), in the *act.* voice, *intrans.* or *trans.* (Fk), whether it be *prepos.* or *postpos.*, as زَيْدٌ ضَارِبٌ غُلَامُهُ عَمْرًا *Zaid is* such that *his young man is striking 'Amr* and هُوَ عَمْرًا مُكْرِمٌ *He is honoring 'Amr*; expressed or understood, as هُوَ ضَارِبُ زَيْدٍ وَعَمْرًا *He is beating Zaid, and (beating) 'Amr* [346. A,

538], i. e., وَضَارِبٌ عَمْرًا (M), and أَزَيْدًا أَنْتَ ضَارِبُهُ *Art thou (beating) Zaid, beating him?*, as though you said أَضَارِبٌ زَيْدًا أَنْتَ ضَارِبُهُ [62] (IY): except that (1) the *act. part.* may be *pre.* to its *reg.* [346. A], while that is not allowable in the *v*; (2) the ل [346. B, 504] is not prefixed to the *postpos. reg.* of the *v.*, while that is allowable here, as XLI. 16. [312]; (3) the *act. part.*, when an *enunc.* of a *du.*, does not govern a preceding word, so that هٰذَانِ زَيْدًا ضَارِبٌ وَنَارِكُهُ is not allowable, because the *v.* would not be good here (YS). The *reg.* of the *act. part.* may precede (1) the *act. part.* [344], as هٰذَا زَيْدًا ضَارِبٌ *This* man *is striking Zaid*; except when the *act. part.* is governed in the *gen.* by a *pre. n.* [below] or a *non-red. p.*, as in هٰذَا زَيْدًا غُلَامُ قَاتِلٍ and مَرَرْتُ زَيْدًا بِضَارِبٍ, which are disallowed; contrary to لَيْسَ زَيْدًا عَمْرًا بِضَارِبٍ *Zaid is not striking 'Amr*, though some disallow the last; while many except from the *pre. n.* [above] the words غَيْرٌ, مِثْلٌ, أَوَّلُ, and حَقٌّ: (2) the *inch.* of the *act. part.*, as زَيْدًا هٰذَا ضَارِبٌ *This* man *is striking Zaid*: so [says Syt] in the Ham' (Sn). And, as its *v.* governs the two *advs.* [64, 498], the *d. s.* [75], the *inf. n.* [39, 432, 435], the causative *obj.* [72], the concomitate *obj.* [68], and the rest of the complements [19], so does it (WIH, Jm). It governs only because of its resemblance to the *aor.* in measure and gender [248], in

indicating the *inf. n.* and admitting of denoting one of the two times [404], and in having the ل of inception [604] prefixed to it (Fk). The intensive paradigm is that [*ep.* (MAd)] which is transmuted from [the form of (Fk)] فَاعِلٌ, [*act. part.* (Fk, MAd) of the *tril.* (Fk),] into [the form of (Fk)] فَعَّالٌ, مِفْعَالٌ, or فَعُولٌ frequently, and فَعِيلٌ or فَعِلٌ rarely, to denote *intensification* (Sh, KN) of the quality (YS), as زَيْدٌ عَلِيمٌ بِهٰذِهِ ٱلْمَسْأَلَةِ *Zaid is learned*, or *well-versed, in this question*; and *repetition* (MAd), and *multiplication* (Sh, Fk), of the act (Fk, MAd), as زَيْدٌ نَحَّارُ ٱلْجَزُورِ *Zaid is a great slaughterer of the fatted beast* (MAd). [Thus] مِفْعَالٌ, فَعَّالٌ, or فَعُولٌ is [often (Aud, A)] substituted for فَاعِلٌ [below], in [importing *intensiveness* and (Aud, A)] *frequentativeness* (IM) of the sense (Sn). It is then entitled to the same government as فاعل had (IM) before the transmutation (A); and therefore governs like the *v.*, in the same way as the *act. part.* [above] (IA), on the conditions mentioned (Aud, A) for the latter [345, 346] (Aud, Sn). Its predicament being that of the *act. part.*, it is divisible into what occurs as *conj.* of أَلْ, which [kind] governs unrestrictedly; and what is denuded of أَلْ, which [kind] governs on the two conditions mentioned (Sh). And hence

أَخَا ٱلْحَرْبِ لَبَّاسًا إِلَيْهَا حِلَالَهَا ❊ وَلَيْسَ بِوَلَّاجِ ٱلْخَوَالِفِ أَعْقَلَا (IA, Aud, Sh, Ā), by AlḲulākh Ibn Ḥazn (IY, AAz, Jsh, MN) Ibn Janāb (MN) atTamīmī (IY) asSa'dī (AAz, Jsh) alMinḳarī (AAz), the Rājiz (ID), describing himself (Jsh), *Being a man of war, wont to put on its trappings* in readiness *for it, and not wont to hide inside the tent-poles*, here meaning *tents, knock-kneed from fright* (AAz, Jsh, MN), and the saying [of one of them (IA)] أَمَّا ٱلْعَسَلَ فَأَنَا شَرَّابٌ *whatever betide, honey I am wont to drink* [below], transmitted by S (IA,A); the saying [of one of the Arabs (IA,A)] إِنَّهُ لَمِنْحَارٌ بَوَائِكَهَا *Verily he is wont to slaughter their fat ones* [below] (IA, Sh, Aud, A), also (A) transmitted by S (Aud, A); and

ضَرُوبٌ بِنَصْلِ ٱلسَّيْفِ سُوقَ سِمَانِهَا ❊ إِذَا عَدِمُوا زَادًا فَإِنَّكَ عَافِرُ [below] (Sh, Aud, A), by Abù Ṭālib (Sh, MN, AKB) 'Abd Manāf Ibn 'Abd AlMuṭṭalib (MN), uncle of the Prophet (AKB), lamenting [Abù (AKB)] Umayya Ibn AlMughīra [Ibn 'Abd Allāh Ibn 'Amr Ibn Makhzūm (AKB) alMakhzūmī (MN), the husband of his sister 'Ātika (AKB)], (*He is*) *wont to strike with the blade of the sword the shanks of their fat ones. When they lack provisions, then verily thou art a slaughterer* (MN, AKB), an enallage from the 3rd to the 2nd *pers.* (AKB), and

عَشِيَّةَ سُعْدَى لَوْ تَرَآءَتْ لِرَاهِبٍ ❊ بِدُومَةَ نَجْرٍ دُونَهُ وَحَجِيجُ
قَلَى دِينَهُ وَٱهْتَاجَ لِلشَّوْقِ إِنَّهَا ❊ عَلَى ٱلشَّوْقِ إِخْوَانَ ٱلْعَزَآءِ هَيُوجُ

(IA, A), by ArRā'ī, *On an evening* such that, *if Su'dà had shown herself to an anchorite at Dūma, below whom were traders and pilgrims, he would have hated his religion, and been roused to lust. Verily she is wont to rouse the brothers of asceticism to lust* (MN). And S cites

بَكَيْتُ أَخَا ٱلْأَوْآءِ يُحْمَدُ يَوْمُهُ ❊ كَرِيمٌ رُؤُوسَ ٱلدَّارِعِينَ ضَرُوبُ

(M), by Abù Ṭālib, [*I bewailed the brother of adversity, when his day was being praised. (He was) noble, wont to smite the heads of the mail-clad* (AAz),] which contains an indication that فُعُولٌ may be preceded by its *reg.* [below] (IY). The government of these three is frequent (Sh). And the government of فَعَّالٌ is more frequent than that of the next two, being regular according to the soundest opinion (YS). But this [substitution for فَاعِلٌ, with survival of the government (Sn),] is rare in فَعِيلٌ and فَعِلٌ (IM, Sh). And فَعِلٌ is much rarer than فَعِيلٌ (S). And hence the saying of one of the Arabs إِنَّ ٱللَّهَ سَمِيعٌ دُعَآءَ مَنْ دَعَاهُ *Verily God is wont to hearken to the prayer of him that prays to Him* below] (IA,Sh), like

فَتَانَانِ أَمَّا مِنْهُمَا فَشَبِيهَةٌ ❊ هِلَالًا وَأُخْرَى مِنْهُمَا تُشْبِهُ ٱلْبَدْرَا

[below] (Aud, A), by ʿUbaid Allāh Ibn Ḳais arRuḳayyāt, (*They are*) *two damsels*, such that, *as for* one *of them*, *she is closely resembling a new moon*, *and*, as for *another of them*, *she resembles the full moon* (MN, EC) ; and

أَتَانِى أَنَّهُمْ مَزِقُونَ عِرْضِى ❊ جِحَاشُ ٱلْكِرْمَلَيْنِ لَهَا فَدِيدُ

[below] (IA, Sh, Aud, A), by Zaid AlKhail (Sh), *It has come to me that they are tearing my reputation to shreds*, *the young asses of AlKirmalān* (a water in the mountain of Ṭayyi), *making a noise* (MN, AKB), and

حَذِرٌ أُمُورًا لَا تَضِيرُ وَآمِنٌ ❊ مَا لَيْسَ مُنْجِيَهُ مِنَ ٱلْأَقْدَارِ

[below] (IA, A) (*He is*) *wary of matters that harm not*, *and careless of what does not save him from the decrees* (MN, EC, AKB) of God (EC), cited by S (IA, A), the slur cast on which is a fabrication of the envious (A). S cites also [as evidence of the government of فَعِلْ (A)] the saying of Labīd [describing his she-camel (AKB),]

أَوْ مِسْحَلٌ شَنِجٌ عِصَادَةَ سَمْهَجٍ ❊ بِسَرَاتِهَا نَدَبٌ لَهَا وَكُلُومُ

[below] (IY, A) *Or a wild he-ass sticking to the side of a long-backed* she-ass, *on her back*, *that has scars and wounds* from his biting her (Dw, AKB). And one of the BB, [i. e., Jr (MAd),] agrees with him about فَعِلْ ,

because it is on the measure of the *v.*; but disagrees with him about فَعِيلٌ, because it is on the measure of the assimilate *ep.* [348], like ظَرِيفٌ, which does not govern the *obj.* in the *acc.* (Sh). The intensive paradigms governing, by common consent of the BB, are three, فَعَّالٌ, مِفْعَالٌ, and فَعُولٌ, which are formed from the [unaugmented] *tril.*, as

فَيَا لَرِزَامٍ رَشِّحُوا لِي مُقَدَّمًا ❋ عَلَى ٱلْحَرْبِ خَوَّاضًا إِلَيْهَا ٱلْكَتَائِبَا

[by Sād Ibn Nāshib alMāzinī, *Then, O,* I call the clan of *Rizām, make ye ready in me an advanced guard for battle, apt to wade through the squadrons to it* (AKB], إِنَّهُ لَمِنْكَارٌ ٱلخ [above], and ضَرُوبٌ بِنَصْلِ ٱلسَّيْفِ ٱلخ [above]: and sometimes from أَفْعَلَ, as حَسَّاسٌ *sensitive* from أَحَسَّ *was sensible of*, and دَرَّاكٌ from أَدْرَكَ [below]; and شُمٍّ مَهَاوِينَ ٱلخ [344], *pl.* of مِهْوَانٌ from أَهَانَ [below]. S says that فَاعِلٌ, when transmuted into فَعِيلٌ or فَعِلٌ, also governs, (R). He cites, [as evidence of the government of فَعِيلٌ (IY),]

حَتَّى شَآهَا كَلِيلٌ مَوْهِنًا عَمِلٌ ❋ بَاتَتْ طَرَابًا وَبَاتَ ٱللَّيْلَ لَمْ يَنَمِ

(IY, R), by Sā'ida Ibn Juwayya (IY) alHudhaṭi, *Until* lightning *tiring out a time of the night, incessantly plying, roused them. They passed the night cheerfully, and it* (the lightning) *passed the night, not sleeping* (AKB), where كَلِيلٌ governs مَوْهِنًا in the *acc.* (IY, AKB)

as a direct *obj.* (AKB). That is disallowed by others, who say that مَوْهِنًا is an *adv.* to سَآهَا, [not a direct *obj.* (AKB),] because كَلِيلٌ is *intrans.*; and that, if it even belonged to كَلِيلٌ, there would be no evidence in it, because it is an *adv.*, for which a tinge of the *v.* suffices (R). But [a plea is advanced, in justification of S, that (R)] كَلِيلٌ is i. q. مُكِلٌّ (IY, R); and مَوْهِنًا its [direct] *obj.* by a trope, as أَنْعَبْتُ يَوْمَكَ *I have tired out thy day* is said. In that case, however, فَعِيلٌ is an intensive form of مُفْعِلٌ, [which is rare, extraordinary (AKB)]; and I say that there is no evidence in the ambiguous, especially when it is improbable (R). And S cites, as evidence of the government of فَعِلٌ, [the saying (R)] حَذِرٌ أُمُورًا الخ [above] (IY, R). But that is disallowed by others, who say that the verse is forged: AlLāḥīkī is reported to have said "S having asked me for evidence of the transitiveness of فَعِلٌ, I made this verse for him" (R). But, if S be reproached with [credulity in accepting] this verse, he has cited in evidence another verse, in respect of which he is irreproachable, vid. the saying of Labīd aṣṢaḥābī أَوْ مِسْحَلٌ الخ [above]; and, says Am, followed by ISB, we have found in the poetry of Zaid AlḴhail aṭṬā'ī aṣṢaḥābī another irreproachable verse, vid. أَبَانِي أَنَّهُمْ الخ [above] (AKB). When, however, فَعِيلٌ and فَعِلٌ are not

transmuted from the *act. part.*, as طَرِيفٌ *smart* and فَطِنٌ *sagacious*, there is no dispute that they do not govern the *acc.*, since our discussion is about the intensive paradigms, not about the assimilate *eps.* [348] (R). فَعِيلٌ [often (IY)] occurs as an intensive form of مُفْعِلٌ [above], as in عَذَابٌ أَلِيمٌ II. 9. *A grievous chastisement* (IY,R), i. q. مُؤْلِمٌ (IY), according to one opinion (R), and دَاعٍ سَمِيعٌ, i. q. مُسْمِعٌ [246] (IY), whence

أَمِنْ رَيْحَانَةَ ٱلدَّاعِي ٱلسَّمِيعُ ✻ يُؤَرِّقُنِي وَأَصْحَابِي هُجُوعُ

(Iy,R), by 'Amr Ibn Ma'dīkarib (IY) azZubaidī aṣṢaḥābī, *Is the summoner making one hear from Raiḥāna keeping me awake, while my comrades are slumbering?* (AKB). But, as for the فَعِيلٌ i.q. مُفَاعِلٌ, like جَلِيسٌ and حَسِيبٌ *calling to account* [246, 247, 269], it is not intensive; and therefore does not govern, by common consent (R). According to the KK, not one of the [five (Sh, Fk) intensive (R)] formations governs (R, Sh, Fk), because of the loss of the form wherein the *act. part.* resembles the *v.* (R); and, whenever an *acc.* occurs after [any of (Sh)] them, it is governed by a supplied *v.* (R, Sh, Fk). But this is far-fetched (Sh). The truth is that their government is allowable, because they are made to accord with the *act. part.*, since they import, repeated, what it imports; and because their government

is transmitted by hearsay, as in what is reported by S, أَمَّا ٱلْعَسَلَ الخ and إِنَّهُ لَمِنْكَارٌ الخ [above], the sayings of the Arabs إِنَّ ٱللَّهَ غَفُورٌ ذَنْبَ ٱلْعَاصِينَ *Verily God is ready to forgive the trespass of the sinners* and إِنَّ ٱللَّهَ سَمِيعٌ الخ [above], and the poet's saying أَنَا ذِى أَنَّهُمْ الخ [above] (Fk). The BB say that the intensive paradigms govern notwithstanding the loss of the *lit.* resemblance [to the *v.*], because the *intensiveness* in sense makes up for that deficiency; and also because, being *derivs.* of the *act. part.*, which resembles the *v.*, they do not fall short of the assimilate *ep.* in resemblance to the *act. part.*, for which reason the sense of the *present* or *future* is not prescribed as a condition [of government] for them, as it is not for the assimilate *ep.* [348]. But IBdh says that they do not govern, when in the sense of the *past*, like the *act. part.* [345]; and, in the verses cited, they obviously denote the *unrestrictedness* importing *continuity* [Note on *p.* 344, *l.* 6]. The intensive formations, like the *act. part.*, may be preceded by their *acc.* [above]: but Fr disallows this, because of their weakness [in government]; and this is a proof that, in his opinion, the government belongs to them. The general opinion is that these paradigms do not differ in *intensiveness* (Fk). H mentions that (YS) the paradigm formed [by the Arabs (YS)], to denote (1) *one that does* the thing *once*, is فَاعِلٌ, as قَاتِلٌ

slayer: (2) *one that repeats* the act, is فَعَّالٌ, as قَتَّالٌ *slaughterer* [252]: (3) *one that goes to extremes,* and *is strong,* in the act, is فَعُولٌ, as صَبُورٌ *very patient* [252, 269]: (4) *one that is accustomed* to the act, is مِفْعَالٌ, as مِذْكَارٌ امْرَأَةٌ and مِئْنَاثٌ [269]; and مِعْقَابٌ when she is *accustomed to give birth to male and female by turns:* (5) *one that is* [*like* (CD)] *an instrument,* and *apparatus,* for the act, is (a) مِفْعَلٌ (D, YS), as مِحْرَبٌ *warlike* (D); (b) مِفْعَالٌ, as مِعْطَاءٌ [328] (CD). But IBr observes that the distinction mentioned by H between فَعَّالٌ, مِفْعَالٌ, and فَعُولٌ is not known to the GG, according to whom they are all synonymous (YS). IM's phrase "substituted for فَاعِلٌ" [above] implies that these paradigms are not formed from the *non-tril.,* [because the *act. part.* of the *non-tril.* is not upon the measure of فَاعِلٌ (Sn)]; and such is the case, except in what is extraordinary (A), like شَبِيهَةٌ in the foregoing verse, since it is from أَشْبَهَ *resembled* (Sn). But he says in the Tashīl "And فَعَّالٌ, مِفْعَالٌ, فَعُولٌ, and فَعِيلٌ are sometimes formed from أَفْعَلَ [above]", alluding to their saying دَرَّاكٌ *quick in comprehension* from أَدْرَكَ *comprehended* [above], and سَآرٌ *wont to leave a heel-tap* from أَسْآرَ *left a residue in the cup;* مِعْطَاءٌ [above] from أَعْطَى *gave,* and مِهْوَانٌ *wont to lay low* from

أَهَانَ *laid low* [above]; زَهُوقٌ *quick, active* from أَزْهَقَ *was quick*; and سَمِيعٌ from أَسْمَعَ *made to hear* [above], and نَذِيرٌ *warner* from أَنْذَرَ *warned* (A).

§. 344. The numbers other than the *sing.* (IM), i. e., (IA, A), the *du.* and the [sound or broken (M, R, Jm)] *pl.* (M, IH, IA, Aud, A) of the *act. part.* (M, WIH, R, Aud, Jm, Sn) and intensive paradigms (M, R, Aud, Jm, Sn) are [made (IM)] like the *sing.* (M, IH, IM) in government [339] (M, WIH, IM, Jm) and conditions (IM, Jm). In the case of the *du.* and sound *pl.* [345], the reason is obvious, because they retain the form of the *sing.*, in which the *act. part.* resembles the *v.* [343] (R). Hence

الشَّاتِمَيْ عِرْضِي وَلَمْ أَشْتِمْهُمَا ✻ وَالنَّازِرَيْنِ إِذَا لَمْ أَلْقَهُمَا دَمِي

[by 'Antara, *Slanderers of my reputation, when I have not slandered them; and vowing, when I meet*, i. e., *see, them not*, to shed *my blood*, while in my presence they dare not try it (EM)]; and وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ XXXIII. 35. *And the men and women often remembering God* and هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ XXXIX. 39. *Shall they be dispelling His affliction?* [346. A] (Aud, A), read [by IAl (B)] with Tanwin (K, B), according to the *o. f.* (K), and with ضُرَّهُ in the *acc.* (B). And in the case of the broken *pl.*, the reason is that it is a *deriv.* of the *sing.* (R). You say هُمْ قُطَّانُ مَكَّةَ *They are inhabiting Makka*

and هُنَّ حَوَاجُّ بَيْتِ ٱللّٰهِ *They are making a pilgrimage to the House of God* (M); and hence

ثُمَّ زَادُوا أَنَّهُمْ فِى قَوْمِهِمْ ❊ غُفْرٌ ذَنْبَهُمْ غَيْرُ فُخُرْ

(M, R, IA, Aud, A), by Ṭarafa (M), *Moreover they have surpassed* their peers in *that they are, among their people, ready to forgive their trespass, not boastful* (MN), غُفْرٌ [with two Ḍammas (MN)] being *pl.* of غَفُورٌ [246] (IY, Aud), and

شُمٌّ مَهَاوِينَ أَبْدَانَ ٱلْجَزُورِ مَكَا ❊ مِيصِ ٱلْعَشِيَّاتِ لَا خُورٍ وَلَا قَزَمِ

[343], by AlKumait (M) Ibn Zaid alAsadī, *Haughty, wont to lay low the bodies of the fatted beast, very hungry in the evenings*, because they put off supper on account of the guests coming by night, *not faint, nor mean* (AKB); and خُشَّعًا أَبْصَارُهُمْ LIV. 7. [80, 83] (Aud), so read (K, B) by Ibn Kathīr, Nāfi', Ibn 'Āmir, and 'Āṣim (B), like يَخْشَعْنَ أَبْصَارُهُمْ, which is the *dial.* of those who say أَكَلُونِى ٱلْبَرَاغِيثُ [21,146], vid. Ṭayyi (K). That [government] is frequent in فَوَاعِلُ, because this *pl.* is as universal in فَاعِلَةٌ as the sound *pl.* [247] (IY). And hence

مِمَّنْ حَمَلْنَ بِهِ وَهُنَّ عَوَاقِدٌ ❊ حُبُكَ ٱلنِّطَاقِ فَشَبَّ غَيْرَ مُهَبَّلِ

(M, R, A), by Abù Kabīr alHudhalī, *Of those that they* (women) *have conceived when they were tying the strings of the waist-cloth*, i. e., not prepared for bed, *so that*

he grew up to youth praised, liked, *not execrated with the malison "Thy mother be bereft of thee!"* (T); and

أَوَالِفَا مَكَّةَ مِنْ وُرْقِ ٱلْحَمِى

(M, IA, A), by Al'Ajjāj (M) *Haunting Makka, namely dusky pigeons* (MN), *orig.* الحَمَامِ (IY, IA, BS, MN), the ا being elided [for lightness (IY), by poetic license (BS), because *aug.* (IY, MN)]; and the second م changed into ى (IY, BS, MN), from dislike to the reduplication (IY), as in تَقَضَّيْتُ for تَقَضَّضْتُ [685] (MN); and the [remaining] م then pronounced with Kasr for affinity [to the ى], and for rectification of the rhyme (BS). The *du.* and sound or broken *pl.* may be preceded by their *acc.*, like the *sing.* [343], as هٰذَانِ زَيْدًا ضَارِبَانِ *These two are striking Zaid*, هٰؤُلَآءِ زَيْدًا ضَارِبُونَ *These are striking Zaid*, اَلزَّيْدُونَ عَمْرًا ضُرَّبٌ *The Zaids are striking 'Amr*, and اَلْهِنْدَاتُ عَمْرًا ضَوَارِبُ *The Hinds are striking 'Amr* (IY). The ن of the synarthrous [*du.* and {sound (WIH)} *pl.* (WIH, Jm) of the *act. part.* (WIH)], when governing [its *reg.* in (WIH, Jm) the *acc.* (WIH, R, Jm) as an *obj.* (Jm)], may be elided, for the sake of lightness (IH), because the *conj.* is long by reason of the ن (Jm), as in [the verse of the Book (WIH)] اَلْحَافِظُو الخ [234] (WIH, R), like the reading of [HB in (K)] XXII. 36. [112], with الصَّلٰوةَ in the *acc.* as an *obj.* (Jm), by supplying the

ن (K). For the ل is [in the sense of (WIII)] a conjunct [176, 177]: while the *conj.* is deemed long (WIH, R), because governing the *obj.* in the *acc.*; so that it may be lightened by elision of the ن, as the ن of the conjunct is elided in أَبَنِى كُلَيْبٍ ٱلخ [178] and وَإِنَّ ٱلَّذِى حَانَتْ ٱلخ [117, 176, 178]. But, as for elision of the ن with the *gen.*, as ٱلضَّارِبُو زَيْدٍ [112, 599,], it is because of prothesis (R). And, in the case of the anarthrous, as in XXXVII. 37. [234], with the *acc.*, elision of the ن is weak, because the *act. part.* does not occur as *conj.* of the ل; while the reading is not one to be relied upon (Jm).

§. 345. The [anarthrous (A, MAd) or synarthrous (MAd)] *act.* [or *pass.* (R)] *part.*, in order to govern [the direct *obj.* (Sn)], must not be a *dim.* [288, 292], nor qualified [147] (WIH, R, Sh, A, Fk) by an *ep.* (WIH), contrary to the opinion of Ks on both (A, YS) conditions (YS), because it is excluded by the *dim.* formation and by qualification, though not by dualization or pluralization, from its renderability by the *v.* [343, 347]. Some allow the *dim.* and the qualified to govern, by analogy to the *du.* and *pl.* [344]: but this is of no account, because of what we have mentioned; and, as for their saying أَنَا مُرْتَجِلٌ فَسُوَيْرٍ فَرْسَخًا *I am going on foot, and nearly travelling a league*, it is allowable only because the *reg.* is an *adv.*, for which a tinge of the *v.* suffices

(R). Some of the moderns, [among the Westerns (MN),] say that the *dim.*, if no *non-dim.* be remembered for it, may govern, as

فَمَا طَعْمُ رَاحٍ فِى ٱلزُّجَاجِ مُدَامَةٌ ✻ تَرَقْرَقَ فِى ٱلْأَيْدِى كُمَيْتٍ عَصِيرُهَا

(A), by Muḍarris Ibn Rib'ī (MN), *Then a taste of wine in the glass, whose juice is dark-red, is not wine that sparkles in the hands*, where تَرَقْرَقَ curtailed of one of the two ت s (Sn)] is [in the place of the *nom.* as (MN)] *ep.* of مُدَامَةٌ, while كُمَيْتٍ is in the *gen.* as *ep.* of رَاحٍ (MN, Sn). This, however, is not a case of government of the direct *obj.* by an *act. part.*, while the assertion that كُمَيْتٍ is a *dim. act. part.* obviously requires consideration [274, 289]. The allowance of the government of the *dim.* is attributed by Syt in the Ham' to the KK, except Fr, his language being "And the KK, except "Fr, say, while Ns agrees with them, that the *act. part.*, "when a *dim.*, does govern. They base that upon their "opinion that what is regarded is resemblance to the "*v.* in sense, not appearance; and IM says that this "opinion is valid as is proved by the fact that the *act.* "*part.*, when transmuted for *intensiveness* [343], governs, "from regard to the sense, not the appearance: while "Ns allows the *dim.* to govern by analogy to the broken "*pl.* [344]" (Sn). Nor is any argument for the govern-

ment of the qualified to be found in the saying [of Bishr Ibn Abī Khāzim (MN, EC),]

إِذَا فَاقِدٌ خَطْبَآءُ فَرْخَيْنِ رَجَّعَتْ ✽ ذَكَرْتُ سُلَيْمَى فِي ٱلْخَلِيطِ ٱلْمُزَايِلِ

[*When an afflicted bereaved* mother, (*bereft of*) *two children, sobs, I remember Sulaimà among the departing neighbours* (MN, EC)], since فَرْخَيْنِ is governed in the *acc.* by a supplied *v.* expounded by فَاقِدٌ, the full phrase being فَقَدَتْ فَرْخَيْنِ, because فَاقِدٌ, not being conformable to its *v.* in femininization, does not govern [the *acc.* (Sn)], since هٰذِهِ ٱمْرَأَةٌ مُرْضِعٌ وَلَدَهَا is not said [268], because مُرْضِعٌ is i. q. the *rel. n.* [312] (A), meaning ذَاتُ رَضِيعٍ *having a suckling*, like فَاقِدٌ [above], حَآئِضٌ [268], and مُطْفِلٌ [252, 268], meaning ذَاتُ فَقْدٍ *having a bereavement*, ذَاتُ حَيْضٍ *having menstruation*, and ذَاتُ طِفْلٍ *having a little one* (Sn). It is [apparently (YS)] implied that the *op. act. part.* must not be qualified, either before or after the government (YS, Sn), according to what seems to be the language of IU, which, Dm says, is preferred by IM (Sn); and that Ks allows the qualified to govern unrestrictedly [below]. Some, however, say that Ks allows أَنَا زَيْدًا ضَارِبٌ أَىٌّ ضَارِبٍ, but not أَنَا ضَارِبٌ أَىٌّ ضَارِبٍ زَيْدًا, which necessarily implies that he allows the qualified to govern only when it is qualified after the

government (YS). IM says in the CT that some of our school agree with Ks in allowing the qualified to govern before [the mention of (Sn)] the *ep.*, [as هٰذَا ضَارِبٌ زَيْدًا and عَاقِلٌ هٰذَا زَيْدًا ضَارِبٌ أَىٌّ ضَارِبٍ (Sn),] because its weakness arises after [the mention of] the *ep.*, not before it (A, YS). But others relate that this distinction is made by the BB and Fr, while Ks and the rest of the KK allow the qualified to govern unrestrictedly [above] (A). The correct practice, as laid down in the ML [147], is to make this distinction (Sn). The *act. part.* is either conjoined with [the conjunct (Sh)] اَلْ, or denuded (IA, Sh) of it (Sh). If conjoined with اَلْ, it governs (IH, IM, Sh, KN) like its *v.* (Sh, Fk), unrestrictedly (IH, Aud, Sh, KN), whether [in the sense of the (IM, R)] *past*, *present*, or *future* (IM, R, Sh, Fk), supported or unsupported (Fk), because it then occurs in the place of the *v.*, since the property of the *conj.* is to be a *prop.* [177] (IA, Fk), [or rather], because it is really a *v.* (WIH, R), made to deviate from the shape of the *v.* to that of the *n.*, because of their dislike to prefixion of اَلْ to the *v.* (WIH), as جَآءَ ٱلضَّارِبُ زَيْدًا أَمْسِ or ٱلْآنَ or غَدًا *He that yesterday beat*, or *now beats*, or *to-morrow will beat*, *Zaid has come* (Fk). Imra alKais says

اَلْقَاتِلِينَ ٱلْمَلِكَ ٱلْحُلَاحِلَا ❋ خَيْرَ مَعَدٍّ حَسَبًا وَنَائِلَا

[*Who slew the valiant king, the best of Ma'add in*

honor and bounty (Jsh)], making اَلْقَاتِلِينَ govern, notwithstanding its being in the sense of the *past*, because by "*the valiant king*" he means his father; and this verse also contains a proof of its governing when a *pl.* [344] (Sh). Mb and others cite as evidence the saying

فَبِتُّ وَٱلْهَمُّ تَغْشَانِي طَوَارِقُهُ
مِن خَوْفِ رِحْلَةِ بَيْنِ ٱلظَّاعِنِينَ غَدَا

[quoted in the Īḍāḥ by F, who attributes it to Jarīr, *Then I passed the night, while the nocturnal visitants of distress were overpowering me from fear of the departure*, and fear (وَخَوْفِ being here suppressed, according to F) *of the separation, of the travellers on the morrow* (AKB)]: but غَدًا may be governed in the *acc.* by [one of three *ops.* (AKB),] رِحْلَةِ or بَيْنِ or اِلظَّاعِنِينَ, while the evidence of the equivocal is weak; and moreover our discussion is about what governs a direct *obj.* [below] in the *acc.*, while a tinge of the *v.* suffices for the *adv.* (R). This is the well-known opinion (IA,A), that the *act part.* conjoined with اَلْ governs unrestrictedly, because it occurs in a place where it must be renderable by the *v.* (A). F, however (R), [and] many of the GG (IA), and [among them (IA)] Rm, assert that it governs only when *past* (R, IA), not when *present* or *future*; while some assert (IA), and it is transmitted from Mz (R), that it does not

govern at all, and (IA) that the *acc.* after it is governed by a *v.* understood (R, IA), because, the ل, according to him, not being conjunct, the synarthrous is not really a *v.* (R): and these two opinions are mentioned by IM in the Tashīl [below] (IA). And Akh says that the synarthrous, when in the sense of the *past*, governs the *acc.* only as being assimilated to the direct *obj.*, as in زَيْدٌ ٱلْحَسَنُ ٱلْوَجْهَ [350], not as being a direct *obj.*; but the weakness of what he says is obvious (R). IM, however, in the CK, followed by (A) his son [BD (IA)], says that it governs, when *past*, *present*, or *future*, by common consent (IA, A): whereas in the Tashīl [above] he transmits the dispute, saying that the *acc.* in what follows the [*act. part.* (Sn)] conjoined with أَلْ is not peculiar to the *past*, contrary to the opinion of Mz and those who agree with him; nor governed by assimilation to the direct *obj.*, contrary to the opinion of Akh, [according to which the ل, says Dm, is a *p.* of determination, not a conjunct (Sn)]; nor by an understood *v.*, contrary to the opinion of some (A). If denuded (IA, Aud, Sh, KN) of أَلْ Sh, Fk), the *act. part.* governs (IH, IM, Sh, KN) the *nom.* and *acc.* (IA), like its *v.* (IH, IM, Fk), *trans.* [to one or two *objs.* (WIH, Jm)] or *intrans.* (WIH, Jm, A), only (Sh) upon two conditions [343] (IH, IM, Sh, KN), which are indispensable to the validity of its government of the *acc.* (Fk), contrary to

its government of the *nom.* [below] (YS). The first condition is that it should be [in the sense of the (IH, Aud, Sh, A)] *present* or *future* (IH, IM, Sh, KN), real or historic (WIH, IM), or of *innovative continuity* [343] (Sn), because it governs only on account of its conformability to [i. e., agreement in vowels and quiescences with, the *v.*, whose sense it imports, vid. (IA)] the *aor.* [343] (IA, A), which is like that (A), i. e., is in the sense of the *present* or *future* [or of *innovative continuity*] (Sn); so that the *act. part.* then resembles the *v.* in form and sense (IA). The reason for prescribing one of the two times is to complete the resemblance of the *act. part.* to the *v.* in form and sense, because, when in the sense of the *past*, it resembles the *v.* in sense, not form, since it is never commensurable with the *pret.* (R). If the [*trans.* (Jm)] *act. part.* denote the *past.*, it must be ideally *pre.* [111] (IH) to [what is (R)] its *obj.* (WIH, R, Jm) in sense (R), contrary to the opinion of Ks [below] (IH). You do not say هٰذَا ضَارِبٌ زَيْدًا أَمْسِ ; but must prefix the *act. part.*, saying ضَارِبُ زَيْدٍ [111] (IA). And, since it is established that the *act. part.*, when in the sense of the *past*, does not govern, its prothesis must be *id.*, producing *determination*, when it is *pre.* to the *det.* [111] (R). And, if the *act. part.* have another *reg.* [than what it is *pre.* to (WIH, Jm)], this is governed [in the *acc.* (WIH, Jm)] by a

supplied *v.* (IH), indicated by the *act. part.* (WIH), as زَيْدٌ مُعْطِي عَمْرٍو دِرْهَمًا أَمْسِ [below], where دِرْهَمًا is governed in the *acc.* by أَعْطَى supplied (WIH, Jm). The government of the *act. part.*, however, [when in the sense of the *past.* (R),] is allowed by Ks [above] (WIH, R, IA, Aud, Sh, Jm, A, Fk), Hsh, and IMda (Sh), on the authority of وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ XVIII. 17. *While their dog is stretching out his forelegs at the entrance* (R,IA, Aud, Sh, Jm, A, Fk). But others explain this away (R,IA, Aud, Sh, A, Fk) as a historic present (R, IA, Aud, A, Fk, MAd), which is said by An to mean that you assume yourself to be, as it were, present at that time; or assume that time to be, as it were, present now: and is admirably said by Z to mean that you assume that past act to be occurring at the time of speaking (R), what has occurred being assumed to be occurring now, for which reason the *act. part* is interpreted by the *aor.* (Fk), the sense being يَبْسُطُ ذِرَاعَيْهِ (Aud, A), as is proved by the fact that [the و in وَكَلْبُهُمْ is denotative of state, for which reason (Fk)] وَنُقَلِّبُهُمْ *And We turn them* is said [before it (A)], not وَقَلَّبْنَاهُمْ (Aud, A, Fk). Ks relies upon the allowability of زَيْدٌ مُعْطِي عَمْرٍو أَمْسِ دِرْهَمًا *Zaid was giving 'Amr yesterday a dirham* (WIH, R), زَيْدٌ ظَانُّ عَمْرٍو أَمْسِ كَرِيمًا *Zaid was thinking 'Amr yesterday to be generous*, and VI. 96. [346. A, 538, Note

on *p.* 346, *l.* 6]. Sf says that the best course here is to say that the *act. part.* governs the second *obj.* by necessity, because it cannot be *pre.* thereto, since it is *pre.* to the first *obj.*; so that the verbal sense contained in the *act. part.* in the sense of the *past* is deemed sufficient to make it govern. But, says he, government is not allowable without such a necessity as this; and therefore the *act. part.* in the sense of the *past*, notwithstanding the frequency of its occurrence in the language, is nowhere found to govern the first *obj.* But F, and with him many, say that the second *obj.* is governed by a *v.* indicated by the *act. part.*, as though, when زَيْدٌ مُعْطِى عَمْرٍو أَمْسِ were said, the hearer asked "And what did he give ?", and the speaker then replied دِرْهَمًا, meaning أَعْطَاهُ دِرْهَمًا (*He gave him*) *a dirham*, like the *ag.* in لِيُبْكَ يَزِيدُ ضَارِعٌ آلخ [23]; so that, by this interpretation, the necessity for making the *act. part.* govern, when in the sense of the *past*, is avoided. And, though An says, in refutation of F, that this is not correct in such as هٰذَا ظَانُّ زَيْدٍ أَمْسِ قَائِمًا *This* man *was thinking Zaid yesterday to be standing* [346 A], because suppression of one of the two *objs.* of ظَانّ would ensue, F may assert that this is allowable with indication [443], even though it be rare; and the opinion of F, that the *acc.* is governed by a supplied *v.*, not by

the *act. part.* forced to govern it by necessity, as is the opinion of Sf, is fortified by the allowability of your saying هٰذَا ضَارِبُ زَيْدٍ أَمْسِ وَعَمْرًا [346A], with the coupled in the *acc.*, because there is no necessity here to put عَمْرًا into the *acc.*, as Sf asserts of دِرْهَمًا, since it is better to make the *appos.* agree with the apparent inflection of the *ant.* (R). And similarly, if the *act. part.* have two other *objs.*, they are governed in the *acc.* by subaudition of the *v.* [346 A], as زَيْدٌ مُعْلِمُ عَمْرٍو إِيَّاهُ أَفْضَلَ الْعُلَمَاءِ أَمْسِ *Zaid was yesterday making 'Amr to know him to be the most erudite of the learned ;* and similarly with the rest of the complements [19] (WIH). The government of the *nom.* by the *act.* and *pass. parts.* is allowable unrestrictedly, whether they be in the sense of the *past*, *present*, or *future*, or denote none of the three times, but the *unrestrictedness* importing *continuity*, as زَيْدٌ ضَامِرٌ بَطْنُهُ *Zaid is slender in his belly* and مُؤَدَّبٌ خُدَّامُهُ *has well-trained servants* [349], because the least resemblance to the *v.* suffices for government of the *nom.*, on account of the extreme peculiarity of the *nom.* to the *v.* (R on Prothesis). And Fk appears to say that the *act. part.'s* government of the *nom.* [above] does not depend upon either of the two conditions. As for [the *act. part.'s* independence of] the first [condition in its government of

the *nom.*], that is expressly declared by others (YS). [For example, R and A say that] the condition that the [anarthrous *act. part.* should be [in the sense of the] *present* or *future* (R), [as also] this dispute [between the majority and Ks (Sn)] about the anarthrous [*act. part.* in the sense of the] *past* (A), relates only to its government of the [direct (A)] *obj.* (R,A), not of the *ag.* because no condition of *time* is needed for [government of] the *nom.*, as we mentioned in [the foregoing extract from] the chapter on Prothesis (R on the *Act. Part.*). As to its governing the *ag.* in the *nom.*, IJ, Shl, [and most of the moderns (YS),] hold that it does not govern the explicit *n.* [in the *nom.* (YS)]; while many hold that it does, which is apparently the language of S, [and is preferred by IU (A)]: and IU says that it governs the *pron.*, by common consent; while others relate that its government of the *pron.* is disallowed by IKh and [his master (YS)] ITr (A,YS), which is improbable (A). And, as for [the *act. part.*'s independence of] the second [condition in its government of the *nom.*, there is authority for that also, because] IHsh says in the ML that the most obvious reason for the disallowance of قَائِمٌ ٱلزَّيْدَانِ [24,25,346] by the majority [of the BB] is want of the condition requisite for the *nom.* to be a sufficient substitute for the *enunc.*, vid. precedence of a *neg.* or *interrog.*, not want of the condition of government, vid.

support [346]; and assigns two reasons for that, the second of which is that support and the *qual.*'s being in the sense of the *present* or *future* are prescribed as conditions only for government of the *acc.*, not for government unrestrictedly (YS). But Syt says, which is the soundest opinion, that the anarthrous *act. part.* governs the explicit *n.* only on condition of being supported [346]. And, in that case, the condition of the government of the explicit *n.* in the *nom.* is support, not the *act. part.*'s being in the sense of the *aor.*: while the saying of [IHsh in] the ML, that the majority prescribe support and the *qual.*'s being in the sense of the *present* or *future* as conditions only for government of the *acc.*, means that they prescribe the combination of the two matters; for support is a condition, according to the majority, for government of the *nom.* also: so say Dm and Shm (Sn).

§. 346. The second condition is that the *act. part.* should be supported, [even though only constructively (Sh, Fk),] upon (IH, IM, Sh, KN) what will approximate it to the quality of *v.*, vid. (A), one of four [things], i. e., (Sh), (1) its subject (IH), i. e., the [*n.*] qualifiable by it (Jm), (a) an *inch.* (WIH, IM, R, Sh, KN, Jm), whose *enunc.* is the *act. part.* (IM, Sh), (*a*) actually (R,A), as زَيْدٌ ضَارِبٌ عَمْرًا *Zaid is beating 'Amr* (IA); (*b*) *orig.*,

as كَانَ زَيْدٌ ضَارِبًا أَخَاهُ *Zaid was beating his brother*, ظَنَنْتُكَ ضَارِبًا أَخَاكَ *I thought thee to be beating thy brother* (R), and أَعْلَمْتُ زَيْدًا عَمْرًا ضَارِبًا بَكْرًا *I made Zaid to know 'Amr to be beating Bakr* (IA), and إِنَّ زَيْدًا ذَاهِبٌ غُلَامَاهُ Verily *Zaid is* such that *his two men-servants are going away* (R), whence LXV. 3. [44, 346A] (Sh): (b) a *n.* qualified (WIH, IM, R, Sh, KN, Jm) by the *act. part.* (IM, Sh), such *n.* being (*a*) mentioned (A), as مَرَرْتُ بِرَجُلٍ ضَارِبٍ زَيْدًا *I passed by a man beating Zaid* (IA, Sh); (*b*) supplied, as will be seen (A), whence يَا طَالِعًا جَبَلًا [below], i.e., يَا رَجُلًا (Fk): (c) a *s. s.* (WIH, R, IA, Jm, A, Fk), as جَآءَ زَيْدٌ رَاكِبًا فَرَسًا *Zaid came riding a mare* (IA, Jm, A, Fk), which sort is included [by IM (IA)] in the "qualified" (IA, A): (2) the [*interrog.* (Jm)] Hamza (IH), or rather, as Jz says (R), an interrog. (IM, R, Sh, KN) *p.* (R), (a) expressed (R, A), as

أَنَاسٍ رِجَالُكَ قَتْلَ ٱمْرِئٍ ❊ مِنَ ٱلْعِزِّ فِى حُبِّكَ ٱعْتَامَ ذُلَّا

(Sh), by Ḥassān Ibn Thābit, *Are thy men purposing the slaying of a man that, in exchange for a high estate in thy love, has taken a low estate?* (MAd), whence

أَمُنْجِزٌ أَنْتُمْ وَعْدًا وَثِقْتُ بِهِ ❊ أَمِ ٱفْتَفَيْتُمْ جَمِيعًا نَهْجَ عُرْقُوبِ

Are ye going to fulfil a promise that I trusted to? Or have ye all followed the path of 'Urkūb? (A); (b) sup-

plied (R, A), as مُهِينٌ زَيْدٌ عَمْرًا أَمْ مُكْرِمُهُ *Is Zaid abasing 'Amr or honoring him?* (A), i.e., أَمُهِينٌ [below] (Sn).

(3) a *neg.* (WIH, IM, R, Sh, KN, Jm) *p.* (R, Jm), like (Jm) مَا (IH), لَا or إِنْ (Jm), (a) expressed (R, Sn), as مَا رَاعَ ٱلْخُلَّانُ ذِمَّةَ نَاكِثٍ ✻ بَلْ مَنْ وَفَى يَجِدِ ٱلْخَلِيلَ خَلِيلَا (Sb) *Friends keep not the covenant of a promise-breaker, but he that keeps faith finds the friend to be a friend* (MAd); (b) implied, as إِنَّمَا قَآئِمٌ ٱلزَّيْدَانِ *Only the two Zaids are standing*, i. e., مَا قَآئِمٌ إِلَّا ٱلزَّيْدَانِ *Not* any *but the two Zaids are standing* (R, Sn): (4) a *voc. p.* (IM), as يَا طَالِعًا جَبَلًا [below] (IA, A). But IM's saying that it is supported upon the *voc. p.* is an inadvertence (Aud): while the correct opinion is that being in the *voc.* is not one of those (A) permissives of government (Sn), because the *voc. p.* being peculiar to the *n.*, cannot be an approximative to the *v.* (Aud, Sn); and that the permissive is only the support upon the supplied qualified, the full phrase being يَا رَجُلًا طَالِعًا [below] (A). The *act.* and *pass. parts.*, notwithstanding their resemblance to the *v.* in form and sense, may not govern the *ag.* and *obj.* primarily, like the *v.*, because their requirement, and government, of the *ag.* and *obj.* are contrary to their constitution, since they are constituted, as we mentioned, to denote the *thing cha*

racterized by [*the accident denoted by*] *the inf. n.*, whether [such accident be] *existing by the thing*, as in the case of the *act. part.* ; or *falling upon it*, as in the case of the *pass. part.* : while the thing so circumstanced requires neither *ag.* nor *obj.* It is therefore prescribed, as a condition of their government, that they should be strengthened (1) by the mention of what they are constitutionally in need of, vid. what particularizes them, because they are constituted to denote *a vague thing*, [*which is*] *characterized by the accident* [*denoted by the inf. n.*,] *that they are derived from*, [*and is*] *preceded by the mention of what particularizes it*, as رَجُلٌ ضَارِبٌ or مَضْرُوبٌ *a man beating* or *beaten* ; or (2) by their occurrence after a *p.* more appropriate to the *v.*, like the *interrog. p.* and *neg. p.* (R). The *act. part.* is sometimes known [by some indication, oral or circumstantial (Sn),] to be an *ep.* of a suppressed [qualified (IA)], in which case it is entitled to the government described (IM), as مُخْتَلِفٌ أَلْوَانُهُ XXXV 25. (*A kind*) *varying in its colors*, i. e., صِنْفٌ (Aud, A), whence

وَكَمْ مَالِئٍ عَيْنَيْهِ مِنْ شَىْءٍ غَيْرِهِ
إِذَا رَاحَ نَحْوَ ٱلْجَمْرَةِ ٱلْبِيضُ كَٱلدُّمَى

[by ' Umar Ibn Abì Rabī'a alMakhzūmī, referring to the daughter of Marwān Ibn AlḤakam, *And how many* (*a person*) there is in the days of Minà, bootlessly

filling his eyes with the thing of another, when the women *fair, like images of ivory, go at eve to* the casting of *the pebble!* (MN)], i. e., وَكَمْ شَخْصٍ مَالِي (IA), and [similarly (IA)]

كَنَاطِحٍ صَخْرَةً يَوْمًا لِيُوهِنَهَا ✻ فَلَمْ يَضِرْهَا وَأَوْهَى قَرْنَهُ ٱلْوَعِلُ

[by AlA'shà Maimūn Ibn Ḳais, *Like (a mountain he-goat) butting a rock one day to shake it, so that he harmed it not, and the mountain he-goat broke his horn* (MN)], i. e., كَوَعِلٍ نَاطِحٍ [below] (IA, Aud, A), and يَا طَالِعًا جَبَلًا *O (man) climbing a mountain* [above], i. e., يَا رَجُلًا طَالِعًا [48] (Aud, A). IM says that the *act. part.*, when an *enunc.*, or even a *d. s.*, is supported upon the qualified, but that the latter is supplied. This, however, is a forced construction, especially in the case of the *d. s.*, because the *d. s.* seldom occurs as a *prim.* qualified by a *deriv.*, as in XII. 2. [77], which is what is named subsidiary *d. s.* [74] (R). And [support upon (Aud)] the supplied [*interrog.* also (A)] is like [support upon (Aud)] the expressed, as مُهِينٌ زَيْدٌ آلخ [above], i. e., أَمُهِينٌ (Aud, A). My saying " even though only constructively " [above], is an allusion to such as كَنَاطِحٍ صَخْرَةً آلخ [above],

لَيْتَ شِعْرِي مُقِيمٌ ٱلْعُذْرَ قَوْمِي ✻ لِيَ أَمْ هُمْ فِي ٱلْحُبِّ عَاذِلُونِي

[*Would that I knew* (*whether*) *my people would uphold the excuse for me, or they would be upbraiding me for loving* (MAd)], and ضَارِبًا عَمْرًا (*I saw him*) *striking* *'Amr* in reply to "How sawest thou Zaid?" for these [*act. parts.*] govern because supported upon a supplied [word], since the *o. f.* is كَوَعِلٍ نَاطِحٍ [above], أَمُقِيمٌ and رَأَيْتُهُ ضَارِبًا (Sh). Thus IHsh's saying refers to the qualified, inclusive of the *s. s.*; and to the *interrog.*: and apparently to the *inch.* also, as ضَارِبٌ عَمْرًا (*He is*) *striking* *'Amr* in reply to "Is Zaid striking 'Amr?, i. e., هُوَ ضَارِبٌ; but not to the *neg.* (MAd). If not supported upon any of the preceding the *act. part.* does not govern (A). Its government, however, is allowed by [the KK and (MAd)] Akh (IY, R, A, Fk, MAd), without support (IY, R, MAd) upon any of the things mentioned, as قَائِمٌ الزَّيْدَانِ [24,25,345] (R), on the evidence of خَبِيرٌ بَنُو لِهْبٍ الخ [24] (Fk, MAd). But here the *qual.* does not govern an *acc.*, while it has already been explained that the two conditions are prescribed only for its government of the *acc.* [345] (YS). And [there is no evidence in the verse because (Fk)] خَبِيرٌ بَنُو لِهْبٍ is attributable to *hyst.-prot.*, خَبِيرٌ being assumed to be like ظَهِيرٌ (KN) in LXVI. 4. [24,571] (Fk).

§ 346 A. The existence of these two conditions does not necessitate government of the *act. part.*, which may, on

the contrary, be *pre.* to its *obj.* (Fk). It is not *pre.* to the *ag.*; [nor to the *d.s.* or *sp.* (YS, MKh) or the like (YS);] but [only (Sn)] to the *obj.*; or to the *pred.*, which is transmitted in أَنَا كَائِنٌ أَخِيهِ *I am about to be his brother* (YS, Sn, MKh), as IHsh says (Sn), because of its resemblance to the *obj.* [19,97] (YS, MKh). That [*obj.* (IA] which immediately follows the *op.* [*act. part.* (IA)] is governed by it in the *acc.* [as a direct *obj.*]; or in the *gen.* (IM) by prothesis (Aud, A). And the texts LXV. 3. [44,346] and XXXIX. 39. [344] are read with both constructions (Aud, A, Fk) among the Seven (Sn). But every other [*obj.* (IA, Fk), i. e., such as is separated from the *qual.* (MKh),] must be governed in the *acc.* (IM, Fk), as هٰذَا مُعْطِى زَيْدٍ دِرْهَمًا *This* man *is giving Zaid a dirham* (IA, A) or مُعْطِى دِرْهَمٍ زَيْدًا *giving a dirham to Zaid* [432] (IA), VI. 96. [345,538] on the assumption that جَاعِلُ is a historic present [below] (A), or, as some contend, denotes *continuity* [Note on *p.* 346, *l.* 6] (Sn), and زَيْدٌ مُعْلِمُ بَكْرٍ عَمْرًا قَائِمًا *Zaid is making Bakr to know 'Amr to be standing* (A), even if the separative be not *post.* to the *qual.* (Sn,MKh), whence إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً II. 28. *Verily I am about to place in the earth a vicegerent* (Aud, A, MKh). If, however, that [*obj.*] which immediately follows [the *op. act. part.*] be such as

may be interposed between the *pre.* and *post.*, the other [*obj.*] may be governed in the *gen.*, as هٰذَا مُعْطِي دِرْهَمًا زَيْدٍ [below] (Sn, MKh) and XIV. 48. [125] (MKh); but IM does not notice that, because it [all (Sn)] appears in its proper place (Sn, MKh). As for the *inop.* [*qual.*], that [*obj*] which immediately follows it must be governed in the *gen.* by prothesis, as intimated by IM's language (A), since he says "*op.*" (Sn). And that which does not immediately follow [it (Sn)] must be governed in the *acc.*, unrestrictedly, [i. e., whether it be one or more (Sn),] as هٰذَا مُعْطِي زَيْدٍ أَمْسِ دِرْهَمًا *This* man *was giving Zaid yesterday a diram* and مُعْلِمُ بَكْرٍ أَمْسِ خَالِدًا قَائِمًا *making Bakr yesterday to know Khālid to be standing*, by an understood *v.* (A), not by the *act. part.* mentioned, because it is *inop.*; nor by an *act. part.* supplied, as is said, because it would be i. q. the mentioned, which is *inop.* (Sn). But Sf allows it to be governed by the *act. part.* [mentioned]: and his opinion is strengthened by their saying هُوَ ظَانُّ زَيْدٍ أَمْسِ قَائِمًا [345], where قَائِمًا must be governed in the *acc.* by ظَانٌّ, because, if an accusatival *op.* were understood for it, suppression of the first of the two *objs.* of the understood *op.*, and of the second of the two *objs.* of ظَانٌّ, would ensue; and that is disallowed, since you may not confine yourself to one of the two *objs.* of ظَنَّ [443]. What IM

mentions as to the allowability of the two constructions is in the case of the explicit *n.*, [as exemplified]. As for the attached *pron.*, it must be in [the place of (Sn)] the *gen.* by prefixion [of the *qual.* to it (Snj], as هٰذَا مُكْرِمُكَ *This* man *is honoring thee* (A); though it is in the place of the *acc.* also, as being an *obj.* in sense. This is the opinion of S and most of the critical judges, and is indicated by the elision of the Tanwīn or the ن from the *qual.* [110, 113, 228, 234, 609] (Sn). But Akh and Hsh hold the *pron.* to be in the place of the *acc.* [163], like the ه in such as اَلدِّرْهَمُ زَيْدٌ مُعْطِيكَهُ *The dirham is* such that *Zaid is giving thee it* [164]. That the *acc.* is better is to be understood from IM's giving precedence to it, and appears to be the language of S, because it is the *o. f.*: but Ks says that the two [constructions] are equal: while prothesis is said to be better, because of its lightness (A). The *act. part. pre.* to its *obj.* is sometimes anomalously separated from it by (1) an *adv.*, as

وَكَرَّارٌ خَلْفَ ٱلْمُحْجَرِينَ جَوَادُهُ ۞ إِذَا لَمْ يُحَامِ دُونَ أُنْثَى حَلِيلُهَا

[by AlAkhṭal, the Christian, praising Hishām Ibn Muṭarrif atTaghlabī, *And wont to turn his steed back to the encounter behind the panic-struck, when not a woman is defended by her husband* (AKB)], i. e., وَكَرَّارٌ جَوَادُهُ ; (2) an *obj.*, as مُعْطِي ٱلدِّرْهَمَ عَمْرٍو *giving 'Amr the dirham*

[above], as occurs in the case of the *inf. n.*, whence VI. 138. [125] (R). The *appos.* of [the *obj.* governed in (IA, Fk)] the *gen.* [by the *act. part.* (IA, Fk)] may be in (1) the *gen.* (IM, Fk), according to the form [of the *ant.*] (IA, Aud, A, Fk), which is the proper construction, unless some preventive hinder it, as in اَلضَّارِبُ اَلرَّجُلِ وَزَيْدٍ [112]; though that is allowed by S, while Mb and IS differ from him (YS): (2) the *acc.* (IM, Fk), (a) by coupling to the place (IA, Aud, A, Fk), according to some (Aud, Fk), which is [said by IA to be] the general opinion (IA); or (b) by subaudition of [an *op.*, vid. (Fk)] a *v.* (IA, Aud, Fk) in the *pret.*, or *aor.* (YS), or a *qual.* [pronounced with Tanwīn (Aud, YS)], according to all (Aud, Fk) which is the truth. The saying اَلْوَاهِبُ اَلخ [112, 538] is related with عَبْدَ in the *gen.* or *acc.* (IA). Aud, though the language of [IM and] Fk is only about the *op.* [*qual.*], one may infer, from the allowability of the *acc.* by subaudition of what has been mentioned, that the *acc.* is allowable when the *qual.* is not *op.* (YS). If the *act. part.* be in the sense of the *past*, as هٰذَا ضَارِبُ زَيْدٍ أَمْسِ وَعَمْرٍو *This* man *was beating Zaid yesterday and* ʻ*Amr*, the preferable construction is to put the coupled into the *gen.*, in accordance with the form: while the *acc.*, وَعَمْرًا *and* (*he beat*) ʻ *Amr* [345], is allowable, but by subaudition of a *v.*, which is expounded by the crude-

form of the *act. part.*, though the latter does not govern, for which reason the *acc.* is weak ; but that supplied *v.* is only a *pret.*, in order that it may agree [in time] with the exponent, unless there be something indicative of the contrary, as هٰذَا ضَارِبُ زَيْدٍ أَمْسِ وَعَمْرًا غَدًا *This* man *was beating Zaid yesterday, and* (*will beat*) *'Amr to-morrow.* But, if the *act. part.* be in the sense of the *present* or *future*, the *acc.* and *gen* are allowable [in the *appos.*], though concord with the form [of the *ant.*] is better : and here remains the dispute [above mentioned] as to whether the *acc.* is put by concord with the place, or by reason of a supplied *op.* ; but, if it be by reason of a supplied *op.*, as is the opinion of S, then the *act. part.* should be supplied rather than the *v.*, in order that the supplied and the expressed may correspond (R). Aud hence

هَلْ أَنْتَ بَاعِثُ دِينَارٍ لِحَاجَتِنَا ❊ أَوْ عَبْدَ رَبٍّ أَخَا عَوْنِ بْنِ مِخْرَاقِ

(R, IA, A), by Ta'abbaṭa Sharrā (K,B on XXVI. 38), *Art thou going to send Dīnār for our need*, or *'Abd Rabb*, or *or* (*wilt thou send*) *'Abd Rabb, the brother of 'Amr Ibn Mikhrāḳ ?* (MN, N, AKB), or (*O*) *brother, etc ?* (N, AKB), cited by S (R), with عَبْدَ in the *acc.*, by coupling to the place of دِينَارٍ (IA,A), which is a man's name (A) ; or by subaudition of a *v.*, i. e., أَوْ تَبْعَثُ عَبْدَ رَبٍّ (IA). Z means by his exposition of

هُوَ ضَارِبُ زَيْدٍ وَعَمْرًا [343] that, when you couple to the *gen.*, the *acc.* is governed by a supplied *op.* (IY on §. 343). IM says that there is no need to supply an accusatival *op.* other than the *op.* of the *ant.*: but S says that one should be supplied (A), because the condition of coupling to the place, according to him, is the existence of the requirer of that place, which here is non-existent, since the *act. part.* governs the *acc.* only when it is pronounced with Tanwīn, or conjoined with اَلْ, or *pre.* to one of its two or more *objs.*; so that ضَارِبُ in ضَارِبُ زَيْدٍ وَعَمْرًا [343, 538] is not a requirer of the *acc.* in زَيْدٍ, but of the *gen.* (Sn). And, according to S's saying (A), some supply a *v.* (IA, A,) because the *act. part.* is in the sense of the *v.* (IY), which is the original *op.* (A); and some an *act. part.* pronounced with Tanwīn (IY, A), indicated by the expressed (IY), for the sake of correspondence (A) between the suppressed and expressed (Sn). But subaudition of the *qual.* is preferable [as YS says (Sn)], because it corresponds to the mentioned, and because suppression of the single term is less [violent (Sn)] than suppression of the *prop.* (YS, Sn). The truth, however, is that the coupled is put into the *acc.* according to the sense [426, 538] of the *ant.*, because it is an *obj.*, and Tanwín is meant; so that this is like مَخَافَةَ الْإِمْلَاقِ الخ in the case of the *inf. n.*

[340]: and, since what governs it in the *acc.* is expressed, there is no need to supply a suppressed (IY). And, if عَبْدِ رَبٍّ were in the *gen.*, it would be allowable (A); nay, preferable (Sn). If, however, the *qual.* be *inop.*, a *v.* must be understood [to govern the *acc.* (A)], as VI. 96. [538] (Aud, A), where الشَّمْسَ is governed in the *acc.* by subaudition of a *v.*, not otherwise (Aud), i. e., وَجَعَلَ ٱلشَّمْسَ ٱلخ *and (He hath made) the sun, etc.*, (A), unless جَاعِلُ be assumed to be a historic present [above] (Aud, A), in which case the *acc.* is allowable by coupling to the place of the *gen.*, because the *qual.* is then *op.*, and there is no need to understand an accusatival *op.*, except according to the preceding saying of S (Sn). But the *acc.* in the *act.* [after the *op. act. part.*] is stronger, because the general rule is for the *act. part.* to be pronounced with Tanwīn, and govern the *acc.* (IY). And the *appos.* of the *acc.* may not be governed in the *gen.*; though the Bdd allow it, relying upon فَظَلَّ طُهَاةُ ٱللَّحْمِ ٱلخ [347,538] (YS).

§. 346B. The *act. part.* and *inf. n. self-trans.* to the direct *obj.* may be supported by the ل [343,504], as أَنَا ضَارِبٌ لِزَيْدٍ *I am beating Zaid* and أَعْجَبَنِي ضَرْبُكَ لِزَيْدٍ *Thy beating Zaid surprised me*, because they are weak by reason of their subordination to the *v.*, as the *v.*, when

preceded by the *acc.*, may be supported by the ل, as XII. 43. [498,504] and لِزَيْدٍ ضَرَبْتُ [504] (R). You say زَيْدٌ ضَارِبٌ عَمْرًا *Zaid is beating 'Amr* or لِعَمْرٍو, being allowed the option of making the *act. part. trans.* by itself or by the *prep.*, because of its weakness; but the like of that is [said by IY] not [to be] allowable in the *v.*, as ضَرَبْتُ لِزَيْدٍ: the Ḳur has XXVI. 19. [201], the *v.* being made *trans.* by itself; but LXXXV. 16 [31], the *v.* being made *trans.* by the ل (IY). [According to Mb, however,] that [construction with the *v.*], though best when the *obj.* is *prepos.*, because the *v.* then comes only when the ل has already governed, as XII. 43. [above], is good Arabic when the *obj.* is *postpos.*, as XXXIX. 14. [413], all the chaste *dials.* being comprised in the Ḳur; and the GG say that XXVII. 74. [504] is only رَدِفَكُمْ, while Kuthayyir says أُرِيدُ لِأَنْسَى الخ [504] (Mb). That [construction] is peculiar to the ل among all the *preps.*, because it imports *peculiarity*, which is appropriate to the *connection.* of the *v.* with the *obj.*: but the *act. part.* and *inf. n.* of such as عَرَفَ, دَرَى, عَلِمَ, and جَهِلَ are supported by the ب, because it may be *red.* with their *vs.* also [503] (R).

§. 347. The *pass. part.* is what is derived from [the *inf. n.* of (Sh, Fk)] a *v.*, to denote the *person* [or *thing* (YS)] *whereon the act falls* (IH, Sh, Fk), like مَضْرُوبٌ *beaten* and مُكْرَمٌ *honored* [below] (Sh, Fk). Thus مَضْرُوبٌ is applied to denote *something or other, whereon beating falls* (YS, MAd). The *pass. part.* is [otherwise defined as] what indicates *an accident and its obj.* (Aud, A), like مَضْرُوبٌ and مُكْرَمٌ [above] (Aud). The *pass. part.* of the [whole (R), plastic, *att.* (Tsr), unaugmented (WIH, Aud, Jm)] *tril* [*v.* WIH, Tsr)] is upon the measive of مَفْعُولٌ (IH, IM, Sh, Fk), regularly (IA), universally (IM), from the *trans.* (Tsr), like مَضْرُوبٌ [above] (IH, IA, Aud, Sh, A, Fk), مَقْصُودٌ *intended* (IA, Aud, A), مَقْتُولٌ *killed*, مَكْسُورٌ *broken*, مَأْسُورٌ *bound* (Sh), and مَعْلُومٌ *known*; and *intrans.*, like مَدْخُولٌ عَلَيْهِ *entered upon* (Tsr), and مَمْرُورٌ بِهِ *passed by* [below] (IA, Aud, A). And hence مَبِيعٌ *sold* and مَقُولٌ *said* [709], and [مَدْعُوٌّ *called* and (Tsr)] مَرْمِيٌّ *shot* [722], except that they are altered (Aud, A) from the shape of مَفْعُولٌ, being *orig.* مَبْيُوعٌ and مَقْوُولٌ, and [مَدْعُوٌ and (Tsr)] مَرْمُوٌ (Tsr, Sn). By "*tril.*" [in his saying "The *pass. part.* of the *tril.*" (Sn)] IM means the plastic (A), and so in his saying "The *act. part.*

[derived] from [the *inf. n.* of] the [unaugmented] *tril.* [*v.*] is formed upon the measure of فَاعِلٌ" [343]; for the aplastic, like عَسَى [459], لَيْسَ [447], and نِعْمَ and بِئْسَ [468], is excluded, no *act.* or *pass. part.* being obtainable from it (Sn). Analogy requires that the *pass. part.* should be on the measure of its *aor.*, like the *act. part.* [343], as ضُرِبَ *was beaten*, *aor.* يُضْرَبُ *is*, or *will be*, *beaten pass.part.*, مُضْرَبٌ *beaten*; but, since the elision of the Hamza in the *cat.* of أَفْعَلَ [428] leads them to مُفْعَلٌ, they intend to alter one of the two, for the sake of distinction. They therefore alter [the *pass. part* of] the *tril.*, where alteration takes place in its fellow, the *act. part.*, because [in the *tril.*], though the *act part.* is like the *aor.* in [arrangement of] vowels and quiescences without restriction [of sort], still the augment [of the *act. part.*], is not in the position of the augment [of the *aor.*], nor are the vowels of most *act. parts.* like its vowels, as يَنْصُرُ *helps* or *will help*, *act. part.* نَاصِرٌ *helping*, and يَحْمَدُ *praises*, or *will praise*, *act. part.* حَامِدٌ *praising*; whereas in أَفْعَلَ the *act. part.* is like its *aor.* in the position of the augment, and in the nature of the vowels. They alter the *pass. part.* of the *tril.* by adding the و; and then pronounce the م with Fatḥ, to avoid a succession of two Ḍammas followed by a و, which is heavy, rare, as in مُغْزُوٌ [252, 379], مَلْمُولٌ

bodkin used in applying collyrium to the eye, and عُصْفُورٌ [253, 396]. The *pass. part.* of the *tril.*, after the alteration mentioned, remains quasi-conformable to its *v.* [252], because the Ḍamma of the م is supplied; while the و is in the predicament of the letter arising from impletion, as in أَدْنُو فَأَنْظُرُ [497] (R). But فَعِيلٌ [sometimes (Aud)] acts as a substitute for مَفْعُولٌ [in indication of its sense (IA); and is then of common gender (IA,A)], as فَتًى كَحِيلٌ and فَتَاةٌ كَحِيلٌ *a youth*, and *a damsel, having the edges of the eyelids blackened with collyrium* (IM), and جَرِيحٌ *wounded* (IA, Aud, A), قَتِيلٌ *killed* (IA, A), دَهِينٌ *anointed with oil*, and طَرِيحٌ *cast away* (Aud), i. q. مَجْرُوحٌ, مَكْحُولٌ (IA, Tsr), مَقْتُولٌ (IA), مَدْهُونٌ, and مَطْرُوحٌ (Tsr). But [IM says that (Tsr)] this, [though frequent (Tsr),] is [not regular, being (IA)] confined to what has been transmitted (IM). BD says (IA, A), فَعِيلٌ i q. مَفْعُولٌ is frequent (IA, BS, A) in the language of the Arabs (A); but [notwithstanding its frequency (A)] is not regular, by common consent (IA, A). But [his assertion of common consent to that requires consideration, because (IA)] it is said [by his father in the Tashīl not to be regular, "contrary to the opinion of some" (IA, A), which plainly indicates a dispute A); and in the CT to be held by some

(IA,A)] to be regular in the case of the *v.* that has no فَعِيلٌ i. q. فَاعِلٌ [343] (IA, Aud, A), as جَرِيحٌ (IA, Sn) and قَتِيلٌ (Tsr, Sn), not of the *v.* that has فَعِلٌ i. q. فَاعِلٌ (IA, Tsr), as قَدَرَ *was potent* and رَحِمَ *was merciful*, [which two *vs.* have فَعِلٌ i. q. فَاعِلٌ (Sn),] like قَدِيرٌ and رَحِيمٌ (Aud, A), i. q. قَادِرٌ and رَاحِمٌ (Tsr). But قَدِيرٌ i. q. مَقْدُورٌ meaning *cooked in the cooking-pot*, is strange, as in فَظَلَّ طُهَاةُ ٱللَّحْمِ الخ [346A, 538] (BS). IM [means that فَعِيلٌ acts as a substitute for مَفْعُولٌ only in indication of its sense: for he (A)] says in the Tashíl, فَعِيلٌ [often (A)] acts as a substitute for مَفْعُولٌ in indication [of its sense (IA)], not in government (IA,A); and فِعْلٌ, فَعَلٌ, and فُعْلَةٌ seldom, as ذِبْحٌ *animal for slaughter*, قَنَصٌ *game*, and غُرْفَةٌ *quantity scooped up in the hand* (A): and, according to this, you do not say مَرَرْتُ بِرَجُلٍ جَرِيحٍ عَبْدُهُ, making جَرِيحٍ govern عَبْدُهُ in the *nom.*; but others plainly declare this construction to be allowable (IA). The *pass. part.* of any [*v.*] other (IH, IM, Sh, Fk) than the [unaugmented (WIH,IM,Jm)] *tril.* (WIH, IM, R, Jm) is in the form of the *aor.*; but has a م pronounced with Ḍamm (Aud, Sh, Fk), in place of the aoristic letter (Aud, Sh) at its beginning (Fk), as in the *act. part.* [343] (Tsr);

and has the penultimate pronounced with Fatḥ (Tsr, Fk): or, you may say, it (Aud) is in the form of the *act. part.*; but has the penultimate pronounced with Fatḥ (IH, IM), literally, as مُدْخَلٌ *introduced*, or constructively, as مُخْتَارٌ *chosen* (WIH), because so pronounced in the *aor.* whose government is exercised by the *pass. part.*, vid. the *aor.* in the *pass.* voice (R). It is formed from the *trans.*, in which case it needs no adjunct (Tsr), as مُسْتَخْرَجٌ *extracted* (IH, Aud, Sh, A) and مُخْرَجٌ *brought out* (Sh), like مُنْتَظَرٌ *awaited* (IM) and مُضَارَبٌ *contended with in beating* (IA); and [from the *intrans.*, in which case it needs an adjunct (Tsr),] as مُنْطَلَقٌ بِهِ *departed with* (Aud). And أَضْعَفْتُ الشَّيْءَ meaning *I doubled the thing*, *pass. part.* مَضْعُوفٌ *doubled*, is anomalous (R). But فَعِيلٌ sometimes acts as a substitute for مُفْعَلٌ, as أَعْقَدْتُ الْعَسَلَ *I thickened the honey by boiling it*, *pass. part.* عَقِيدٌ *thickened*, and أَعَلَّهُ الْمَرَضُ *The disease sickened him*, *pass. part.* عَلِيلٌ *sickened*, i. e., مُعْقَدٌ and مُعَلٌّ (Tsr). The *pass. part.* is not formed from the *intrans.*, except after the latter has been made *trans.* by a *prep.*, since the *intrans.* has no *obj.*, as مَمْرُورٌ بِهِ [above] or بِهِمَا or بِهِمْ or بِهِنَّ; and it then, like the *v.*, is neither dualised nor pluralised, contrary to the *pass. part.* formed from the *trans.* (Fk).

If the *v.* be *trans.*, the *pass. part.* is formed from it without restriction of a *prep.*: but, if the *v.* be *intrans.*, then, if it be not *trans.* by means of a *prep.*, the *pass. part.*, like the *pass. v.*, may not be formed from it, since the attribute must have a subject, so that مَذْهُوبٌ, like ذُهِبَ is not said; but, if it be *trans.* to a *gen.* governed by a *prep.*, the *pass. part.* may be formed from it, when attributed to the *prep.* and *gen.*, as سِرْتُ إِلَى ٱلْبَلَدِ *I journeyed to the country*, *pass. part.* مَسِيرٌ إِلَيْهِ *journeyed to*. And so in the case of a *trans.* that has its direct *obj.* suppressed from it, and is made *trans.* by a *prep.*, as رَمَيْتُ عَنِ ٱلْقَوْسِ [508], *pass. part.* مَرْمِيٌّ عَنْهَا *shot from*, the مَرْمِيٌّ *shot* being the *person*. And hence their saying اِسْمُ ٱلْمَفْعُولِ *The passive participle*, *i. e.*, اِسْمُ ٱلْمَفْعُولِ بِهِ *The noun denoting the person that the act is done to*, the مَفْعُولٌ *act done* being the *inf n.*, as we mentioned [39]. If the *intrans.* be attributed to an *adv.*, as سِيرَ ٱلْيَوْمُ فَرْسَخًا *The* present *day has been journeyed on, to the extent of a league* [436], the *pass. part.* is not applicable to the *adv.*, except with the *prep.*, *the* present *day* being مَسِيرٌ فِيهِ *journeyed on*, and similarly the *league*: but, if the *v.* be attributed to the *inf. n.*, as ضُرِبَ ضَرْبٌ شَدِيدٌ *A hard beating was beaten* [436], the *pass.*

part. is not applicable to the latter, so that you do not say that the *hard beating* is مَضْرُوبٌ *beaten* (R). The *pass. part.* governs like its *v.* (KN) in the *pass.* voice, putting the *pro. ag.* into the *nom.*, as زَيْدٌ مَضْرُوبٌ عَبْدُهُ *Zaid is* such that *his slave is beaten*, like ضُرِبَ عَبْدُهُ; and the other *regs.* into the *acc*, literally or constructively (Fk). All (IM) the conditions laid down for [the government of (WIH, R, Sh, Jm, Fk)] the *act. part.* are [equally (IM)] applicable to [the government of (WIH, R, Sh, Jm, Fk)] the *pass. part.* (IH, IM, Sh, Fk), which, therefore, [if it be with اَلْ, governs unrestrictedly; and, if not, governs on condition of being supported, and of denoting the present or future (IA, Aud, A); and, when it fulfils all those conditions (A),] is like the *pass. v.* in sense [and government (IA, Aud, A): so that, if the *v.* be *trans.* to one *obj.*, the *pass part.* governs it in the *nom.* as a *pro-ag.*, as زَيْدٌ مَضْرُوبٌ أَبُوهُ *Zaid is* such that *his father is beaten*; and, if the *v.* be *trans.* to two or three *objs.*, the *pass part.* governs one in the *nom.* as a *pro. ag.*, and the rest in the *acc.* (A)], as اَلْمُعْطَى كَفَافًا يَكْتَفِي *He that is given a sufficiency is content* (IM), where مُعْطَى contains a *pron.* relating to [the conjunct (A, Tsr)] اَلْ (IA, Aud, A), and being in the [place of a (A)] *nom.* as a *pro-ag.* (IA, A), which is the first *obj.*, كَفَافًا is the second (IA, Aud, A), and as زَيْدٌ مَعْلَمٌ

أَبُوهُ عَمْرًا قَائِمًا *Zaid is* such that *his father is made to know 'Amr to be standing* (A). There is nothing in the language of the ancients, which indicates that the *present* or *future* is prescribed as a condition for the *pass. part.*; but the moderns, like F and later authorities, distinctly declare that to be prescribed for it, as for the *act part.* [345] (R). But the *pass. part.* is [dissociated from the *act. part.* in being (Aud)] sometimes *pre.* [below] to the *n.* governed [by it (IA, Aud, A, Fk)] in the *nom.* in sense (IM, Fk) after (1) transfer of the attribution [from that *n.* (Aud, A)] to a *pron.* relating to the *n.* qualified (Aud, A, Fk) by the *pass. part.* (Fk), and (2) government of the former *n.* in the *acc.* by assimilation (Aud, A) to the [direct (A)] *obj.* (A, Tsr), as اَلْوَرِعُ مَحْمُودٌ اَلْمَقَاصِدِ *The pious is praiseworthy in his pursuits* (IM), *orig.* مَحْمُودَةٌ مَقَاصِدُهُ (IA, Aud, A) with [مَقَاصِد governed in (A)] the *nom.* (A, Tsr) as a *pro-ag.* (A); then مَحْمُودٌ اَلْمَقَاصِدَ with the *acc.* (Aud, A); the attribution being transferred from the *nom.* to the *post. pron.*, vid. the ه, which then becomes latent in مَحْمُودٌ, while اَلْ put as a compensation for it, according to the opinion of the KK [599] (Tsr); then مَحْمُودٌ اَلْمَقَاصِدِ with the *gen.* (Aud, A). And, in that case, the *pass. part.* is treated like the assimilate *ep.* [348] (Fk). But that is not allowable in the *act.*

part.; so that you do not say مَرَرْتُ بِرَجُلٍ ضَارِبِ ٱلْأَبِ زَيْدًا meaning ضَارِبٍ أَبُوهُ زَيْدًا *I have passed by a man whose father is beating Zaid* (IA), according to the majority [below] (MKh). IM's language necessarily implies two things:—(1) the dissociation of the *pass. part.* from the *act. part.* in the allowability of prefixion to its *nom.*, as he intimates by his saying "But the *pass. part.* is sometimes *pre.*" [above]; though that require analysis: for (a) when the *act. part.* is *intrans.*, and *subsistence* of its meaning is intended, it is treated like the assimilate *ep.* [not upon the measure of the *act. part.* (Sn)], and may be *pre.* to its *nom.* [after transfer of the attribution, as before explained (Sn)], as زَيْدٌ قَائِمٌ ٱلْأَبُ with ٱلْأَبُ in the *nom.*, *acc.*, or *gen.*, on the principle of حَسَنٌ ٱلْوَجْهُ [350]: (b) when the *act. part.* is *trans.* to one [*obj.*], then, (*a*) according to IM, who agrees with F, it is similarly treated, upon condition of freedom from ambiguity, [i. e., from the chance that prefixion to the *ag.* may be mistaken for prefixion to the *obj.*; so that if you say زَيْدٌ رَاحِمُ ٱلْأَبْنَاءِ وَظَالِمُ ٱلْعَبِيدِ *Zaid is merciful in his sons, and oppressive in his servants*, meaning that *his sons are merciful, and his servants oppressive*, then, if the context import *praise of the sons*, and *blame of the servants*, the phrase is allowable, because the

context indicates that the prefixion is to the *ag.*; but if not, it is not allowable (Sn)]: (*b*) the majority [above] disallow this construction, [unrestrictedly]: (*c*) some make a distinction, saying that, if the *obj.* of the *pass. part.* be suppressed for the sake of brevity, this construction is allowable, [because the *act. part.* thus becomes like the *intrans.* (Sn)]; and, if not, not: and this [opinion] is preferred by IU and IAR; and hearsay accords with it, as

مَا ٱلرَّاحِمُ ٱلْقَلْبِ ظَلَّامًا وَإِنْ ظُلِمَا ❋ وَلَا ٱلْكَرِيمُ بِمَنَّاعٍ وَإِنْ حُرِمَا

The merciful of heart is not an oppressor, even if he be oppressed; nor is the generous a curmudgeon, even if he be rebuffed (MN): (c) when the *act. part.* is *trans.* to more [than one *obj.*], it may not be co-ordinated with the assimilate *ep.*, without dispute, say some: (2) the peculiarity of that [construction] to the *intrans. pass. part.*, which is the one formed from [the *inf. n.* of] the [*v.*] *trans.* to one *obj.*, as is intimated by IM in his *ex.*, and is distinctly declared by him elsewhere than in this book; while, as for the *trans.*, the preceding observations on the *trans. act. part.* are applicable to it (A). IM says in the Tashīl "The *act. part.*, if *subsistence* of the meaning be intended, is treated like the assimilate *ep.*; and the soundest opinion is that the *pass. part.* [formed from the *inf. n.*] of the [*v.*] *trans* to one *obj.* belongs to this *cat.*" (Tsr). If the *pass. part.* be *pre.* to its *reg.*, whether a *pro ag.*, as in مُؤَدَّبُ ٱلْغُلَّامِ [349], or not, as in زَيْدٌ مُعْطًى دِرْهَمٌ غُلَامُهُ *Zaid is* such that *his servant is given a dirham*, i. e., مُعْطًى دِرْهَمًا, its prefixion,

is improper [111]. But, if it be not *pre.* to its *reg.*, its prefixion is proper, whether the *post.* be an *ag.* in respect of the sense, as in زَيْدٌ مَضْرُوبُ عَمْرٍو *Zaid is the beaten of 'Amr*; or not, as in our saying اَلْحُسَيْنُ عَلَيْهِ اَلسَّلَامُ مَقْتُولُ اَلطَّفِّ أَخْزَى اَللّٰهُ قَاتِلَهُ *AlHusain (peace be upon him!) is the slain of AṭṬaff. God abase his slayer!* (R. The co-ordination of the *pass. part.* with the assimilate *ep.* is allowable only when it is on its original measure, vid. the measure of مَفْعُولٌ from the *tril.*, and the measure of the *aor.* in the *pass.* voice from the *non-tril.*; for, if it be transmuted from that [measure] to فَعِيلٌ or the like, such co-ordination is not allowable, [from dislike to the multiplicity of alteration (Sn.),] so that مَرَرْتُ بِرَجُلٍ كَحِيلٍ عَيْنُهُ or قَتِيلِ أَبِيهِ is not said. IU indeed allows it; but it needs hearsay (A). These *exs.* import that مَرَرْتُ بِرَجُلٍ مَكْحُولٍ عَيْنُهُ *I passed by a man having his eye blackened with collyrium* or مَقْتُولِ أَبِيهِ *killed by his father* is allowable; and this obviously is so, because the *pass. part.* mentioned is treated like the assimilate *ep.*, in which that [construction is allowable, as مَرَرْتُ بِرَجُلٍ حَسَنٍ وَجْهُهُ *I passed by a man fair in his face*, by prefixion of حَسَنٍ to وَجْهُهُ, although that is weak [350] (Sn.)

THE ASSIMILATE EPITHET.

§. 348. The assimilate *ep.* is that [*n.* (WIH)] which is derived from [the *inf. n.* of (R)] an *intrans. v.* [349] to denote the *person*, [or *thing* (Jm,)] *whereby* [*the accident denoted by the inf. n. of*] *that v. exists* [below], in the sense of *subsisting* (IH), i. e., *being continuous* and *inseparable* (R), not of *originating* [349] (Jm). It is every *ep.* whose attribution is transferable to the *pron.* of the *n.* qualified by it, as زَيْدٌ حَسَنٌ وَجْهُهُ *Zaid is beautiful in his face*, with the *acc.* or *gen.* [350]. The *o. f.* is حَسَنٌ وَجْهُهُ [below], with [وَجْهُهُ in] the *nom.*, because it is logically an *ag.*, since the *beauty* really belongs only to the *face*: but, meaning to intensify, you transfer the attribution to the *pron.* *of* زَيْدٌ *Zaid*, making *Zaid* himself beautiful; and put the وَجْهَ *face* afterwards, as a complement, governing it in the *acc.* by assimilation to the direct *obj.* [below]; and, after that, you may govern it in the *gen.* by prothesis, in which case also the *ep.* is assimilate, because the *gen.*, according to the soundest opinion, is educed from the *acc*, not from the *nom.*, lest prefixion of the thing to itself [120] be entailed, since the *ep.* is always identical with its *nom.*, [because the *face* is identical with the *beautiful* (MAd),] and different from its *acc.* (Sh). The *ep.* assimilated to the *act. part.* [*trans.* to one *obj.* (Aud)] is an *ep.* whose putting

[what is (Aud)] logically an *ag.* into the *gen.* is approvable (IM), as حَسَنٌ ٱلْوَجْهِ *beautiful in the face* [below] (IA, Aud), *orig.* حَسَنٌ وَجْهُهُ [above], where وَجْهُهُ is governed in the *nom* by حَسَنٌ [350]. This [putting of the *ag.* into the *gen.*] is not allowable in other *eps.*: for you do not say زَيْدٌ ضَارِبُ ٱلْأَبِ عَمْرًا, meaning ضَارِبٌ أَبُوهُ عَمْرًا *Zaid is* such that *his father is beating 'Amr*, [since the *act. part. trans.* to one *obj.* may not be *pre.* to its *ag.*, according to the majority, even if *subsisting* be intended by it, because this prefixion might be mistaken for prefixion to the *obj.* (MKh)]; nor زَيْدٌ قَائِمُ ٱلْأَبِ غَدًا, meaning قَائِمٌ أَبُوهُ غَدًا *Zaid is* such that *his father will be standing to-morrow* (IA), because the *intrans.* [*act. part.*] may not be *pre.* [to its *ag.*] when *originating* is intended by it. If, however, *continuance* be intended by it, the *intrans. act. part.* is an assimilate *ep.*, this name being then unrestrictedly applicable to it (MKh). For the *act. part.* may govern the connected in the *nom.*, as هٰذَا رَجُلٌ قَائِمٌ أَبُوهُ *This is a man whose father is standing* [145], where you qualify the *man* by the act of another, because of the connection between the two: and, when *intrans.*, and governing the connected, the *act. part.* resembles the *cat.* of [the assimilate *ep.* in] حَسَنٌ ٱلْوَجْهِ [above]; so that you may transfer the act [from the *ag.*] to the qualified, and afterwards

THE ASSIMILATE EPITHET.

§. 348. The assimilate *ep.* is that [*n.* (WIH)] which is derived from [the *inf. n.* of (R)] an *intrans. v.* [349] to denote the *person*, [or *thing* (Jm,)] *whereby* [*the accident denoted by the inf. n. of*] *that v. exists* [below], in the sense of *subsisting* (IH), i. e., *being continuous* and *inseparable* (R), not of *originating* [349] (Jm). It is every *ep.* whose attribution is transferable to the *pron.* of the *n.* qualified by it, as زَيْدٌ حَسَنٌ وَجْهُهُ *Zaid is beautiful in his face*, with the *acc.* or *gen.* [350]. The *o. f.* is حَسَنٌ وَجْهُهُ [below], with [وَجْهُهُ in] the *nom.*, because it is logically an *ag.*, since the *beauty* really belongs only to the *face*: but, meaning to intensify, you transfer the attribution to the *pron. of* زَيْدٌ *Zaid*, making *Zaid* himself beautiful; and put the وَجْهَ *face* afterwards, as a complement, governing it in the *acc.* by assimilation to the direct *obj.* [below]; and, after that, you may govern it in the *gen.* by prothesis, in which case also the *ep.* is assimilate, because the *gen.*, according to the soundest opinion, is educed from the *acc*, not from the *nom.*, lest prefixion of the thing to itself [120] be entailed, since the *ep.* is always identical with its *nom.*, [because the *face* is identical with the *beautiful* (MAd),] and different from its *acc.* (Sh). The *ep.* assimilated to the *act. part.* [*trans.* to one *obj.* (Aud)] is an *ep.* whose putting

[what is (Aud)] logically an *ag.* into the *gen.* is approvable (IM), as حَسَنٌ ٱلْوَجْهِ *beautiful in the face* [below] (IA, Aud), *orig.* حَسَنٌ وَجْهُهُ [above]. where وَجْهُهُ is governed in the *nom* by حَسَنٌ [350]. This [putting of the *ag.* into the *gen.*] is not allowable in other *eps.*: for you do not say زَيْدٌ ضَارِبُ ٱلْأَبِ عَمْرًا, meaning ضَارِبٌ أَبُوهُ عَمْرًا *Zaid is* such that *his father is beating 'Amr*, [since the *act. part. trans.* to one *obj.* may not be *pre.* to its *ag.*, according to the majority, even if *subsisting* be intended by it, because this prefixion might be mistaken for prefixion to the *obj.* (MKh)]; nor زَيْدٌ قَائِمُ ٱلْأَبِ غَدًا, meaning قَائِمٌ أَبُوهُ غَدًا *Zaid is* such that *his father will be standing to-morrow* (IA), because the *intrans.* [*act. part.*] may not be *pre.* [to its *ag.*] when *originating* is intended by it. If, however, *continuance* be intended by it, the *intrans. act. part.* is an assimilate *ep.*, this name being then unrestrictedly applicable to it (MKh). For the *act. part.* may govern the connected in the *nom.*, as هٰذَا رَجُلٌ قَائِمٌ أَبُوهُ *This is a man whose father is standing* [145], where you qualify the *man* by the act of another, because of the connection between the two: and, when *intrans.*, and governing the connected, the *act. part.* resembles the *cat.* of [the assimilate *ep.* in] حَسَنٌ ٱلْوَجْهِ [above]; so that you may transfer the act [from the *ag.*] to the qualified, and afterwards

prefix the *act. part.* explicatively to what was an *ag.*, saying هٰذَا رَجُلٌ قَآئِمٌ أَبُوهُ *This is a man whose father is standing*, where قَآئِم contains a *pron.* governed by it in the *nom.*, relating to the رَجُل *man.*, as is proved by your saying هٰذِهِ ٱمْرَأَةٌ قَآئِمَةٌ أَبُوهَا *This is a woman whose father is standing*, where the femininization of قَآئِمَة is a proof of what we have said (IY). And, as before mentioned [347], the *pass. part.* may be *pre.* to the *n.* [*orig.*] governed in the *nom.* by it, as زَيْدٌ مَضْرُوبٌ أَبُوهُ *Zaid is beaten in respect of father*, [provided that *continuance* be intended (MKh),] it being then treated like the assimilated ep. (IA). And they say فُلَانٌ مَعْمُورٌ دَارُهُ *Such a one is* such that *his abode is inhabited* and مُؤَدَّبٌ خَدَمُهُ *his servants are well trained*, i. e., مَعْمُورَةٌ دَارُهُ and مُؤَدَّبٌ خَدَمُهُ [347], treating the *pass. part.* like [the assimilate *ep.* in] حَسَنٌ وَجْهُهُ above (IY). The definition [last]mentioned is criticised by BD on the ground that approvability of prefixion to the *ag.* is not suitable for the definition, and differentiation, of the assimilate *ep.*, because the knowledge of it is dependent upon knowledge of the word's being an assimilate *ep.* And he defines the assimilate *ep.* as that which is formed from [the *inf. n.* of (Sn)] an *intrans. v.* to import *attributability of the accident to* [*the person*, or *thing*, *denoted by*] *the*

n. qualified by that ep., without importing the sense of *originating*, and which does not denote *superiority* [351] (A). When you say زَيْدٌ حَسَنٌ *Zaid is beautiful* [below], it means that *beauty is affirmable of him, and continuing in all the times of his existence*; not that it is *novel*, *originating* (Fk). But what I think is that, as the assimilate *ep.* is not constituted to denote *originating*, so also it is not constituted to denote *continuing in all the times*, because *origination* and *continuity* are restrictions on the *ep.*, of which it contains no indication. For, by constitution, such a word as حَسَنٌ *beautiful* means only *possessing beauty*, whether in one, or all, of the times; and the expression contains no indication of either restriction. The *ep.*, therefore, properly denotes the *quantity common to both of them*, vid. *qualifiability by beauty* unrestrictedly: but, since that is unrestricted, and not appropriate to one time more than another, while it may not be negatived in all the times, because you predicate its affirmability, so that it must occur in some time, therefore it is apparently *affirmable in all the times*, unless there exist some context indicative of its peculiarity to one of them, as when you say كَانَ هٰذَا حَسَنًا فَقَبُحَ *This man was beautiful, and then became ugly*, or سَيَصِيرُ حَسَنًا *He will become beautiful*, or هُوَ الْآنَ فَقَطْ حَسَنٌ *He is only now beautiful*; so that its apparent sense of *continuity* is not constitutional (R). Its shape is different

from that of the *act. part.*, [varying (WIH, Jm)] in accordance with hearsay, as حَسَنٌ *beautiful*, صَعْبٌ *hard*, and شَدِيدٌ *severe* (IH). The assimilate *ep.* is not regular, like the *act.* and *pass. parts*, as is shown in [the following extract from] the SH; but it occurs regularly upon the measure of أَفْعَلُ in the case of *colors* and *external defects*, like أَسْوَدُ *black* and أَبْيَضُ *white*, أَدْعَجُ *having wide black eyes* and أَعْوَرُ *blind of one eye* [below] (R). The assimilate *ep.*, [derived] (1) from [the *v.* whose *pret.* is on the measure of فَعِلَ with Kasr (R),] such as فَرِحَ *was joyful*, (a) ⌜when not denoting *colors*, (external) *defects*, or *appearances* (Jrb),⌝ is on the measure of (*a*) [فَعْلٌ, like (R)] فَرِحٌ *joyful*, mostly (SH), [and even] regularly in the case of (*α*) *internal ailments*, like وَجَعٌ *pain* and لَوًى *colic*; (*β*) *internal defects akin to ailments*, such as نَكَدٌ *meanness*, عَسَرٌ *ill-nature* لَحَزٌ *niggardliness*, and the like; (*γ*) *excitement* and *levity*, other than *heat of the inside* and *repletion*, like أَرَجٌ *exhaling a strong odour*, بَطَرٌ *insolence*, أَشَرٌ [327,331] جَذَلٌ *gladness*, فَرَحٌ [331], عَلَقٌ *pregnancy*, and سَلَسٌ *incontinence of urine*. (R): the assimilate *ep.* is mostly derived from the *v.* whose *pret.* is pronounced with Kasr of the ع: and, when [derived] from it, is mostly [pronounced] with Kasr of the ع (Jrb); but in some instances

Ḍamm occurs with Kasr, as نَدُسٌ *intelligent*, حَذُرٌ *wary*, and عَجُلٌ *hasty* [below](SH), all three with Ḍamm and Kasr (MASH): (*b*) [فَعِيلٌ, like (R, Jrb)] سَلِيمٌ *safe* (SH), in the case of what ought to have فَعِلٌ, as سَقِيمٌ *sick* and مَرِيضٌ *ill*; while سَلِيمٌ is made to accord with مَرِيضٌ, the regular form being سَالِمٌ: but فَعِيلٌ mostly occurs in the reduplicated, like طَبِيبٌ *skilled in medicine*, لَبِيبٌ *intelligent*, and خَسِيسٌ *sordid*; and in the defective belonging to the *cat.* of the ى, like تَقِيٌّ *pious* and شَقِيٌّ *wretched* (R): (*c*) [فَعْلٌ, like (Jrb)] شَكْسٌ *perverse*: (*d*) [فُعْلٌ, like (Jrb)] حُرٌّ *free*: (*e*) [فِعْلٌ, like (Jrb)] صِفْرٌ *empty* [368] (SH), as in tradition إِنَّ أَصْفَرَ ٱلْبُيُوتِ مِنَ ٱلْخَيْرِ ٱلْبَيْتُ ٱلصِّفْرُ مِنْ كِتَابِ ٱللَّهِ تَعَالَى *Verily the house emptiest of good is the house empty of the book of God most High* (Jrb): (*f*) [فَعُولٌ, like (Jrb)] غَيُورٌ *jealous* (SH): the Jh gives *masc.* and *fem.* غَيُورٌ *jealous*, *pl. masc.* and *fem.*, غُيُرٌ [246]; and *masc.* غَيْرَانُ *jealous*, *fem.* غَيْرَى, *pl. masc.* غَيَارَى with Fatḥ and Ḍamm of the غ, *pl. fem.* غَيَارَى (Jrb): (*g*) فَعْلَانُ [below], regularly in the case of (α) ٱمْتِلَآءٌ *repletion*, سَكْرٌ *drunkenness*, رِيٌّ *drinking one's fill*, غَرْثٌ *hunger*, and شَبَعٌ *satiety*; (β) *heat of the inside*, like عَطَشٌ *thirst*, جُوعٌ *hunger*, غَضَبٌ *anger*, and لَهَفٌ (R): (*b*) when denoting *colors*,

[like سَوَادٌ *blackness* and بَيَاضٌ *whiteness*, *external* (R)] *defects*, [like عَوَرٌ *blindness of one eye* and عَمًى *blindness* (R),] or *appearances*, [like زَنَبٌ *hairiness*, جَرَدٌ *hairless*, هَضَمٌ *larkness of belly*, and صَلَعٌ *baldness* (R),] is [regularly (R)] on the measure of أَفْعَلُ (SH), *fem.* فَعْلَآءُ, *pl. masc.* and *fem.* فُعْلٌ (R), like أَسْوَدُ [above], أَعْوَرُ [above], and أَبْلَجُ *having a clear space between the eyebrows* (Jrb): (*a*) hence the *blind of heart* is called أَعْمَى, because this *defect* is *internal*; while the *blind of eye* is called أَعْمَى 327]: (*b*) أَقْطَعُ *maimed* and أَجْذَمُ *mutilated* are said, as though formed from قَطَعَ and جَذَمَ, though these are not used, but قُطِعَ and جُذِمَ in the *pass.* voice, from which the regular form is مَقْطُوعٌ and مَجْذُومٌ: (*c*) أَفْعَلُ sometimes encroaches upon فَعِلٌ, as أَوْجَرُ and وَجِرٌ *timid*, which is an *internal defect*, so that the regular form is فَعِلٌ; and similarly أَحْمَقُ and حَمِقٌ *stupid*: and so فَعِلٌ encroaches upon أَفْعَلُ in the case of *external defects* and *appearances*, as شَعِثٌ and أَشْعَثُ *having shaggy hair*, حَدِبٌ and أَحْدَبُ *humpbacked*, كَدِرٌ and أَكْدَرُ *turbid*, and قَعِسٌ and أَقْعَسُ *having a protuberant chest*; and أَفْعَلُ upon فَعْلَانُ in the sense mentioned [above for the latter], as أَهْيَمُ and هَيْمَانُ *thirsty*: and فَعْلَانُ sometimes acts as a substitute for فَعِلٌ, like غَضْبَانُ *angry*, the regular form

being غَضَبٌ, since *anger* is an *excitement*; but that is only because *heat of the inside* is mostly inseparable from *anger*: and they say عَجْلَانُ and عَجِلٌ *hasty*, عَجِلٌ [above] from regard to the *unsteadiness* and *levity*, and عَجْلَانُ from regard to the *heat of the inside*: in short, since the three [measures] mentioned approximate [in sense] one to another, they sometimes participate one with another, and sometimes act as substitutes one for another: (*d*) they say قَرْبَانُ [below] of *a cup* when it is *nearly full*, and نَصْفَانُ when it is *half full*, though قَرِبَ and نَصِفَ are not used, but قَارَبَ and نَصَفَ, making the form of the *ep.* accord, with the sense, i. e., *repletion*: (*e*) فَاعِلٌ occurs in the sense of the assimilate *ep.*, denoting *unrestricted qualifiability by* [*the accident denoted by*] *what it is derived from*, without the sense of *origination* in this *cat.* or any other, although فَاعِلٌ *orig.* denotes *origination* [331], as خَاشٍ *afraid*, سَاخِطٌ *angry*, and جَائِعٌ *hungry* (R): (2) from [the *v.* whose *pret.* is pronounced with Ḍamm of the ع (Jrb),] such as كَرُمَ [331], is upon the measure of (a) [فَعِيلٌ, like (R)] كَرِيمٌ [246], mostly: (*b*) [فَعِلٌ, like (R)] خَشِنٌ [239, 343]: (c) [فَعَلٌ, like (R)] حَسَنٌ [239, 343]: (d) [فَعْلٌ, like] صَعْبٌ [above]: (e) [فُعْلٌ, like] صُلْبٌ *hard*: (f) [فَعَالٌ, like] جَبَانٌ [246,

343]: (g) [فُعَالٌ, like (R)] شُجَاعٌ [below] (SH): فُعَالٌ occurs, as an intensive form of فَعِيلٌ, often, but not universally, in this *cat.*, as طَوِيلٌ and طُوَالٌ [246], شَجِيعٌ and شُجَاعٌ [246, 343]; seldom in any other *cat.*, as عَجِيبٌ *wonderful* and عُجَابٌ: and, if the ع be doubled, it is more intensive, as طُوَّالٌ *very tall* (R): (h) [فَعُولٌ, like] وَقُورٌ *staid*: (i) [فُعْلٌ, like] جُنْبٌ [239, 343]: (SH): (j) أَفْعَلُ, like أَحْشَنُ *coarse*, *fem.* خَشْنَآءُ: (k) فَاعِلٌ, like عَافِرٌ *barren* (R): (3) from فَعَلَ [with Fatḥ of the ع (Jrb)] is rare, [the *act. part.* being used instead of it (Jrb)]; but occurs, as حَرِيصٌ *covetous*, أَشْيَبُ [343], and ضَيِّقٌ *narrow* (SH). The assimilate *ep.* is frequent in the *conjug.* of فَعِلَ, because this formation is common in the case of *internal ailments*, *external defects*, and *appearances* [484], all three of which are mostly inseparable from their subject; while the assimilate *ep.* [also] is *intrans.* [349], and apparently *continuous*: and similarly فَعُلَ denotes *natures* [484], which are *intrans.*, and *continuous*: whereas فَعَلَ is not commonly an *intrans. v.*; and, even when *intrans.*, is not *continuous*, like دُخُولٌ *entering*, خُرُوجٌ *going forth*, قِيَامٌ *standing*, and قُعُودٌ *sitting* [331]. But اشْيَبُ [above] is extraordinary; and so is أَمْيَلُ *swaying* from مَالَ, *aor.* يَمِيلُ (R). And the assimilate

ep. occurs on the measure of فَعْلَانُ, [derived] from all, [i. e., from فَعَلَ with Fatḥ, Ḍamm, or Kasr (R, Jrb) of the ع (Jrb)] in the sense of *hunger*, *thirst*, and their *opps.*, as جَوْعَانُ *hungry*, عَطْشَانُ *thirsty* [250, 385], شَبْعَانُ *satiated*, *glutted*, and رَيَّانَ *having drunk one's fill* (SH). IH says this in order to include such as جَاعَ *hungered*, *aor.* يَجُوعُ: but the assimilate *ep* [derived] from a *conjug.* other than فَعِلَ with Kasr of the ع, in the sense of *hunger* and *thirst*, seldom occurs; and is made to accord with [the *ep* derived from] the *conjug.* of فَعِلَ, as مَلْآنُ *full* and قَرْيَانُ [above] are made to accord with it (R). The assimilate *ep.*, [though it agrees with the qualified in its inflection, as the *act. part.* does (IY),] is not [like the *act. part.* in being (IY)] one of the *eps.* conformable [to their *vs.* in vowels, quiescences and number of letters (IY)]: but is only assimilated thereto in being made *masc.* and *fem.*; [in having the ا and ل prefixed to it (IY);] and in being put into the *du.*, and into the *pl.* (M) with the و and ن (IY). Its resemblance to the *act. part.* consists in (1) its denoting *an accident, and the person whereby the accident exists* [above]: (2) its having a *fem.* [with the ة, in most cases (Sn]: (3) its being put into the *du.*; and, in most cases, into the [*perf.* (Sn.] *pl.* (A) *masc.* [239,248]. We say "in most cases" because one does not say أَبْيَضَةٌ or أَبْيَضُونَ in the case of such as أَبْيَضُ

[249], nor غَضْبَانُونَ in the case of such as غَضْبَانُ [250], as one says ضَارِبَةٌ and ضَارِبُونَ, notwithstanding that أَفْعَلُ, *fem.* فَعْلَآءُ, and فَعْلَانُ, *fem.* فَعْلَى, are treated as assimilate *eps.* (Sn). This *ep.* participates with the *act. part.* in (1) indicating *accident and its ag.*: (2) being made *masc.* and *fem.*; and being put into the [*du.* and (Fk)] *pl.*: (3) being supported (Tsr, Fk), when anarthrous (Tsr), upon one of the things mentioned [346] (Fk), when it governs the *acc.* after the manner of a direct *obj.* [below]; while its government of the *nom.*, or of another *acc.*, is not dependent upon that, as is the case with the *act. part.* also (YS). It [therefore (M)] governs like its *v.* (M, IH), unrestrictedly (IH), i. e., without any condition of *time* [345] (WIH, R, Jm), *time* being disregarded in what is indicated by it, because زَيْدٌ حَسَنٌ [above] means that *beauty is subsisting*, not *originating*, *in him* (WIH). But support [upon one of the five things (R)] is prescribed as a condition (WIH, R, Jm), because of what we mentioned in the case of the *act. part.* [346] (WIH, R); nay, is more appropriate to the assimilate *ep.*, because of its weakness. The reason why the assimilate *ep.* governs, although its shape is not commensurable with the *v.*, nor does it denote the *present* and *future* [349], whereas the *act. part.* governs because of its resemblance to the *v.* in latter and sense [343], is

that it resembles the *act. part.*, because the [assimilate] *ep.* is [significant of] *that* [*person* or *thing*] *whereby the accident* [*denoted by the inf. n.*] *that it is derived from exists*, being i. q. ذُو *pre.* to its *inf. n.*, like حَسَنٌ i. q. ذُو حُسْنٍ, as the *act. part.* is the *subject of the accident* [*denoted by the inf. n.*] *that it is derived from*, like ضَارِبٌ i. q. ذُو ضَرْبٍ, there being no difference between them, except as regards the *origination* constitutionally [implied] in one of them, and the *unrestrictedness* in the other (R). It has the government of the *act. part. trans.* [to one *obj.* (A)], according to the rule already laid down (IM) for the *act. part.*, *vid.* that it must be supported (IA,A) upon what has been mentioned (A). It governs the *nom.* and *acc.*, as زَيْدٌ حَسَنٌ الْوَجْهَ *Zaid is beautiful in face*, where حَسَنٌ contains a *nom pron.*, which is the *ag.*, and الْوَجْهَ is governed in the *acc.* by assimilation to the direct *obj.* [below] (IA). The *acc.* governed by the *ep* assimilated to the *act. part. trans.* to one *obj.*, as in زَيْدٌ حَسَنٌ وَجْهُهُ [above], is not in the *acc.* as an *obj.*, because the *ep.* is *trans.* only in consequence of the transitiveness of its *v.*, while حَسُنَ, which is the *v.*, is *intrans.*, and so therefore is its *ep.*, which is subordinate to it; nor as a *sp.*, because it is *det.* by prefixion to the *pron.*, while the opinion of the BB, which is the truth, is that the *sp.* is not *det.* [83]: and,

since these two constructions are nullified, there remains only what we have said, vid. that it is assimilated to the direct *obj.* [above], حَسَنٌ being assimilated to ضَارِبٌ in that each of them is an *ep.* that is dualized, pluralized, and femininized, and that requires something to follow it after receiving its *ag.*; so that the وَجْهَ is governed in the *acc.* by assimilation to عَمْرًا in زَيْدٌ ضَارِبٌ عَمْرًا *Zaid is beating Amr* (Sh). The *reg.* of the assimilate *ep.* needs a *cop.*, which is only the *pron* [relating to the *n.* qualified by the assimilate *ep.* (DM)], expressed, as زَيْدٌ حَسَنٌ وَجْهُهُ, [where وَجْهُهُ is *ag.* of حَسَنٌ (DM),] or وَجْهًا مِنْهُ, [where وَجْهًا is governed in the *acc.* by assimilation to the direct *obj.* (DM)]; or supplied, as زَيْدٌ حَسَنٌ وَجْهًا, i. e., مِنْهُ [below]. There is a dispute about زَيْدٌ حَسَنٌ الْوَجْهُ with the *nom.* [350]:—some say that مِنْهُ is to be supplied: and some that الْ is a substitute for the *pron.* [599] (ML); and, according to this, IHsh's phrase "only the *pron.*" [above] means "only the *pron.* or its substitute". With the *acc.* or *gen.*, however, as حَسَنٌ الْوَجْهَ [349] or حَسَنٌ الْوَجْهِ, no *cop.* is needed, because the *pron.* is present in the *ep.*: and the result is that, if a *pron.* be present in the *ep.*, it suffices; but, if not, the *pron* must be in the *reg.* of the *ep.*: though this is open to the objection that in حَسَنٌ وَجْهًا the *ep.* contains

a *pron*, and yet they supply the *pron.* in its *reg.* [above] (DM); and [the truth is that] in [حَسَنٌ ٱلْوَجْهَ or] حَسَنُ ٱلْوَجْهِ, and the like, [a *cop.* is needed, but] ٱلْ is put as a substitute for the *pron.*, [according to the KK, or the *pron.* is supplied, according to the BB, although the *ep.* contains a *pron.*,] as is conclusively proved by the fact that you say مَرَرْتُ بِٱمْرَأَةٍ حَسَنٍ وَجْهُهَا *I passed by a woman whose face is beautiful* or حَسَنَةِ ٱلْوَجْهِ, making the *ep masc.* when it governs the [explicit] *nom*, [and therefore contains no *pron.*,] and *fem.* when it governs the *gen.*, which shows that, in governing the *gen.*, it assumes the *pron.* of the qualified, as it does when it governs the *acc.*, and you say حَسَنَةٌ وَجْهًا (BS). And [similarly] وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ جَنَّاتِ عَدْنٍ مُفَتَّحَةً لَهُمُ ٱلْأَبْوَابُ XXXVIII. 49, 50. *And verily for the pious is a beautiful retreat, gardens of abiding, having the gates thrown open to them* must be construed as *orig.* ٱلْأَبْوَابُ مِنْهَا *the gates of them*, [the *cop.* being suppressed (DM)]; or أَبْوَابُهَا *their gates*, ٱلْ acting as a substitute for the *pron.* (ML).

§. 349. The *act. part.* and the assimilate *ep.* differ in (Aud, ML) five (Aud) [or rather] eleven (ML) matters:— (1) the *act. part.* is formed from the *trans.* and *intrans.* [*v.* (Tsr)], like ضَارِبٌ *beating* and قَآئِمٌ *standing* (Aud, ML), مُسْتَخْرِجٌ *extracting* and مُسْتَكْبِرٌ *behaving proudly*

[343] (ML): but the assimilate *ep.* [only (ML)] from the [*v.* (Tsr)] *intrans.* [348] (Aud, ML) by constitution (Tsr), like حَسَنٌ *beautiful* and جَمِيلٌ *comely* (Aud, ML); or by intention, like ضَارِبُ ٱلْأَبِ *whose father is a beater*, and مَضْرُوبُ ٱلْعَبْدِ *whose slave is beaten*, since the *act.* and *pass. parts.*, when *subsisting* is intended by them, are treated like the assimilate *ep.* [below], as IM says in the Tashīl (Tsr): (a) as for رَحِيمٌ *merciful*, عَلِيمٌ *knowing*, and the like, they are confined to hearsay (A): (2) the *act. part* denotes [*one of* (Aud)] *the three times* [343]; but the assimilate *ep.* only the [*continual* (Aud)] *present* (Aud, ML) *time* (Aud, DM), i. e., the *time of the speaker*, explained by IHsh [and Kh] as (DM) meaning the *past continuous with the present time* (ML, Tsr), not the *discontinuous past* or the *future* (Aud): (a) since Sf holds that it denotes the *past*, and IM that it denotes the *present*, IHsh, in order to reconcile these two opinions, intimates that those who say the *past* mean the *past continuous with the present*; and those who say the *present* mean the *present that the past is continuous with*: so that it has no indication of *originating*, nor of *subsisting in all the times* [348]; but indicates only the *present accident* (DM): (3) the *act. part.* is always comformable to the *aor.* in its vowels and quiescences [343] (Aud, ML), like ضَارِبٌ and يَضْرِبُ (ML,

Tsr), مُنْطَلِقٌ and يَنْطَلِقُ (ML), whence قَآئِمٌ and يَقُومُ, *orig.* يَقْوُمُ; though absolute identity of the vowels is disregarded (ML, Tsr), what is meant being correspondence of vowel to vowel, and quiescence to quiescence (Tsr), as is proved by ذَاهِبٌ and يَذْهَبُ, and قَاتِلٌ and يَقْتُلُ (ML), for which reason IKhb says that this [agreement of the *act. part.* with the *aor.* in vowels, etc. (DM),] is [an agreement in] a prosodical, not an etymological measure (ML, Tsr): but the assimilate *ep.* is comformable to the *aor.* (Aud ML), whether it be formed from the *tril.* or the *non-tril.* (Tsr), like طَاهِرُ ٱلْعِرْضِ *free from vice*, مُنْطَلِقُ ٱللِّسَانِ *fluent in tongue*, مُطْمَئِنُّ ٱلنَّفْسِ *easy in mind* (ML); and unconformable [to the *aor.* (Aud)], which is the prevalent [formation] (Aud, ML) in the [*ep.*] formed from the *tril.* (Aud), like جَمِيلٌ comely (Aud, ML), حَسَنٌ *beautiful*, ضَخْمٌ *bulky*, and مَلْآنُ *full* (Aud): (a) the saying of [Z, IH, Ibn Al'Ilj, and (Tsr)] many that it is always uncomformable is refuted by their agreement that the saying [of 'Adī Ibn Zaid atTamīmī, a heathen poet (MN),]

مِنْ صَدِيقٍ أَوْ أَخِي ثِقَةٍ ❋ أَوْ عَدُوٍّ شَاحِطٍ دَارَا

[*Whether a friend, or a trusty companion, or a foe distant in abode* (MN)] is a case of assimilate *ep.* (ML, Tsr), since شَاحِطٌ is comformable to يَشْحَطُ (Tsr, DM), so that the *ep.* agrees with the *aor.* in measure (DM): (4)

the *act. part.* may be preceded by its *acc.* (Aud, ML), as زَيْدٌ عَمْرًا ضَارِبٌ *Zaid is beating 'Amr* [343] (ML,Tsr): but the assimilate *ep.* is not preceded by its *acc.* (Aud), being subordinate to the *acc. part.* in government (Tsr); while زَيْدٌ وَجْهُهُ حَسَنٌ is not allowable (ML, Tsr): (a) hence the *acc.* is correct in such as زَيْدًا أَنَا ضَارِبُهُ (*I am beating*) *Zaid, I am beating him* [62]; but disallowed in such as زَيْدٌ أَبُوهُ حَسَنٌ وَجْهُهُ *Zaid is* such that *his father is beautiful in his face* (Aud): (5) the *reg.* of the *act. part.* is connected, [i. e., conjoined with a *pron.* relating to the qualified (DM),] and extraneous, as زَيْدٌ ضَارِبٌ غُلَامَهُ وَعَمْرًا *Zaid is beating his young man and 'Amr*, [where غُلَامَهُ is connected, and عَمْرًا extraneous (DM)]: but (ML) the *reg.* of the assimilate *ep.* must be connected, [i. e., conjoined with the *pron.* of its qualified, either literally (Aud),] as زَيْدٌ حَسَنٌ وَجْهُهُ *Zaid is beautiful in his face* [below]; or [ideally, as (Aud)] زَيْدٌ حَسَنٌ الْوَجْهَ *Zaid is beautiful* in *the face* [348] (Aud,ML), i.e., مِنْهُ *of him* (Aud), meaning مِنْ زَيْدٍ *of Zaid* (Tsr); while زَيْدٌ حَسَنٌ عَمْرًا is disallowed (ML): (a) this opinion [that the *cop.* is suppressed] is held by the BB (Tsr); but it is said [by the KK that there is no suppression, and (Tsr)] that أَلْ is a substitute for the *post.* [*pron.* (Tsr)]: (b) the saying of BD that the allowability of such as زَيْدٌ بِكَ فَرِحٌ *Zaid is joy-*

ful in thee falsifies the generality of IM's saying that the *reg.* must be connected [350] and *postpos.*, is refuted, because by "the *reg.*" [in IM's saying (Tsr) is meant what the *ep.* governs by right of [its] resemblance [to the *act. part.* (Tsr)]; whereas its government of the *adv.* is by reason of the verbal sense contained in it; as also is its government of the *d. s.*, *sp.*, and the like (Aud): (6) the *act. part.* does not vary from its *v.* in government; while the assimilate *ep.* does, since it governs the *acc.*, notwithstanding the intransitiveness of its *v.*, as زَيْدٌ حَسَنٌ وَجْهُهُ [above]; whereas زَيْدٌ حَسُنَ وَجْهُهُ with the *acc.* is disallowed, contrary to the opinion of some, [who allow the *intrans. v.* that forms an assimilate *ep.* to govern the *acc.* by assimilation to the direct *obj.* (DM)]: (a) as for the tradition إِنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدِّمَاءَ, [where it may be objected that الدِّمَاءَ is governed in the *acc.* by تُهْرَاقُ with *Fatḥ* or quiescence of the ء, *aor. pass.* of أَهْرَاقَ زَيْدٌ الدَّمَ *Zaid shed the blood*, i. e., أَرَاقَهُ, notwithstanding that this *v.* is *trans.* to only one *obj.*, which here is the *pro-ag.*, the reply to it is that (DM),] الدِّمَاءَ is (*a*) a *sp.*, أَلْ being *red.*, [*i. e.*, *Verily a woman that was poured out* by others *in respect of blood* the woman being *slain*, according to this reply (DM)]; or (*b*), says IM, an *obj.*, the *o. f.* being

تُهَرِيقُ *that was pouring out blood*, [and the woman being a *slayer*, according to this reply (DM),] and the Kasra then converted in to Fatḥa, and the ى into ا, as in جَارَاةٌ, نَاصَاةٌ and بَقَى, which is refuted, because the condition of that [conversion (DM)] is mobility of the ى, as in جَارِيَةٌ *girl*, نَاصِيَةٌ *forelock*, and بَقِيَ *remained*: (7) the *act. part.* may be suppressed, while its *reg.* remains: and therefore they allow (a) أَنَا زَيْدًا ضَارِبُهُ [62]; and (b) هٰذَا ضَارِبُ زَيْدٍ وَعَمْرًا by subaudition of a *v.*, or of a *qual.* pronounced with Tanwīn [346. A], but not by coupling to the place, according to those who prescribe, as a condition [of such coupling (DM)], the existence of the requirer of the place [538] (ML), because the *act. part.* does not govern the *obj.* in the *acc.* except when it is synarthrous or pronounced with Tanwīn, while here it is neither (DM): whereas مَرَرْتُ بِرَجُلٍ حَسَنِ الْوَجْهِ وَالْفِعْلَ with الوَجْه in the *gen.*, and الفِعْل in the *acc.*, is not allowable, nor مَرَرْتُ بِرَجُلٍ وَجْهُهُ حَسَنٌ with the وَجْه governed in the *acc.* [by a suppressed *ep.* after the manner of distraction (DM)], because the [assimilate] *ep.* does not govern when suppressed, [which is a cause of disallowance in both *exs.* (DM)]; and because it is not preceded by its *reg.*, [i.e., does not govern what precedes it,] and what does not govern does not expound an *op.*, [which is a cause of disallowance in the second *ex.* (DM)]: (8) it is not inelegant to

suppress the *n.* qualified by the *act. part.*, and prefix the latter to the *n. prc.* to the *pron.* of the [suppressed (DM)] qualified, as مَرَرْتُ بِقَاتِلٍ أَبِيهِ *I passed by a (man) slayer of his father*, [i. e., بِرَجُلٍ قَاتِلِ أَبِيهِ (DM)]; whereas مَرَرْتُ بِحَسَنٍ وَجْهُهُ *I passed by a (man) beautiful in his face*, i. e., بِرَجُلٍ حَسَنٍ وَجْهُهُ (DM),] is inelegant (ML): (9) the *nom.* and *acc.* governed by the *acc. part.* are separable [from it (DM)], as زَيْدٌ ضَارِبٌ فِي ٱلدَّارِ أَبُوهُ عَمْرًا *Zaid is* such that *his father is beating 'Amr in the house*; whereas, according to the majority, زَيْدٌ حَسَنٌ فِي ٱلْحَرْبِ وَجْهُهُ *Zaid is* such that *his face is beautiful in battle* is disallowed, whether you put [the وَجْهُ into (DM)] the *nom.* or *acc.*: (10) the *reg.* of the *act. part.* may be followed by all the *appos.*; whereas the *reg.* of the assimilate *ep.* is not followed by the *ep.* (ML), because, being subject to the condition of being connected [above], it is co-ordinated with the *pron.*, which is not qualified [147] (DM): (a) so say Zj and the modern Westerns; but the tradition أَعْوَرُ عَيْنِهِ ٱلْيُمْنَى [350], in the description of the Antichrist, is awkward for them (ML); though it is sometimes replied that ٱلْيُمْنَى *the right* is the *enunc.* of a suppressed [*inch.*], i. e., هِيَ ٱلْيُمْنَى *(It is) the right*, this *prop.* being a reply to an assumed question "Which eye?"; or that it is the *obj.* of a suppressed [*v.*], i. e., أَعْنِي ٱلْيُمْنَى (*I mean*) *the right*

(DM): (11) the *appos.* of the *gen.* governed by the *act. part.* may be in apposition with the place, according to those who do not prescribe, as a condition [of such apposition (DM)], the existence of the requirer of the place [above]; and وَجَاعِلُ ٱللَّيْلِ ٱلخ VI. 96. [346. A, 538] is a possible instance of it: whereas هُوَ حَسَنٌ ٱلْوَجْهِ وَٱلْبَدَنَ *He is beautiful in the face and the body*, with the وَجْهِ in the *gen.*, and the بَدَنَ in the *acc.*, is not allowable, contrary to the opinion of Fr, who allows هُوَ قَوِيٌّ ٱلرِّجْلِ وَٱلْيَدُ *He is strong in the leg and the arm* with the coupled in the *nom.* [or *acc.* (DM)]; (a) the Bdd allow the *appos.* of the *acc.* to be in the *gen.* in both the *cats.*, [i. e., the *act. part.* and assimilate *ep.* (DM),] as فَظَلَّ طُهَاةُ ٱللَّحْمِ ٱلخ [346. A, 347, 538], where قَدِيرٍ, according to them, is coupled to صَفِيفَ: but the *gen.* in قَدِيرٍ is explicable on the theory that the *o. f.* is أَوْ طَابِخِ قَدِيرٍ *or (cooking) boiled meat*, [or مُنْضِجِ قَدِيرٍ *(dressing) boiled meat* (EM,] the *pre.* being suppressed, and the *post.* left in the *gen.*, as in the reading of VIII. 68. [127]; or that قَدِيرٍ is coupled to صَفِيفَ, but is put into the *gen.* by vicinity [130. A], or by imagining صَفِيفَ to be in the *gen.*, like وَلَا سَابِقِ شَيْءٍ [426, 538] (ML), not by coupling to the place (DM).

§ 350. IM mentions in the Tashīl that the *reg.* of the assimilate *ep.* is [sometimes] a prominent attached *pron.*, [i.e. not detached, independent, whether it be contiguous to the *ep.* (Sn),] as

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حَسَنٌ ٱلْوَجْهِ طَلْقُهُ أَنْتَ فِي ٱلسِّلْمِ وَفِي ٱلْحَرْبِ كَالِحٌ مُكْفَهِرُّ

(A) *Fair of face, bright of it, art thou in peace; and in war frowning, stern* (MN); or separated from it by another *pron.*, as قُرَيْشٌ نُجَبَآءُ ٱلنَّاسِ ذُرِّيَّةً وَكِرَامُهُمُوهَا *Kuraish are the noble of mankind in offspring, and the generous of them therein* [below] (Sn). And so it may be a latent *pron.*, as زَيْدٌ حَسَنٌ *Zaid is beautiful*: but the intention is to mention what is governed by the *ep.* as being an assimilate *ep.*; whereas the covert [*pron.*] is governed by it as being an *ep.*, not with the restriction of its being assimilate (DM). The connected [governed in the *acc.*, really or virtually, being in the latter case a *nom.* susceptible of being governed in the *acc.* by assimilation to the direct *obj.*, as in the second of the verses cited below, or a *gen.* susceptible of that, as in the first and third (Sn),] is divisible into twelve sorts, (1) a conjunct, as

أَسِيلَاتُ أَبْدَانٍ دِقَاقٌ خُصُورُهَا ❋ وَثِيرَاتُ مَا ٱلْتَفَّتْ عَلَيْهِ ٱلْمَآزِرُ

[by 'Umar Ibn Abī Rabī'a (MN), *Long in bodies, slender in their waists, plump in what the waist-cloths are wrapped over*, i. e. *the buttocks* (Sn.]: (2) a qualified resembling the conjunct [in its *ep.*'s being a *prop.*, like the *conj.* of the conjunct (Sn)], as

أَزُورُ ٱمْرَأً جَمَّا نَوَالٌ أَعَدَّهُ ❊ لِمَنْ أَمَّهُ مُسْتَكْفِيًا أَزْمَةَ ٱلدَّهْرِ

[*I will visit a man* such that *great is a largesse that he has made ready for him that has repaired to him, seeking a competence against the hardship of the time* (Sn)], the evidence being in جَمَّا نَوَالٌ: (3,4) *pre.* to one of the two, as

فَعُجْتُهَا قِبَلَ ٱلْأَخْيَارِ مَنْزِلَةً ❊ وَٱلطَّيِّبِي كُلِّ مَا ٱلْتَاثَتْ بِهِ ٱلْأُزُرُ

[by AlFarazdak; *Then I turned them* (the *she-camels*) *towards the exalted in rank, and the nice in all that the waist wrappers are wound round* (MN)] and رَأَيْتُ رَجُلًا دَقِيقًا سِنَانَ رُمْحٍ يَطْعُنُ بِهِ *I saw a man slender as to the head of a spear that he was thrusting with*: (5) synarthrous, as حَسَنُ ٱلْوَجْهِ *beautiful in the face* [348]: (6) anarthrous, as حَسَنٌ وَجْهُهُ *beautiful in his face* [below]: (7,8) *pre.* to one of the [last] two, as حَسَنٌ وَجْهَهُ *beautiful as to the father's face* and حَسَنٌ وَجْهَ أَبٍ ٱلْأَبِ *beautiful as to a father's face*: (9) *pre.* to the *pron.* of the qualified, as حَسَنٌ وَجْهُهُ [above]: (10) *pre.* to the *n. pre.* to the *pron.* of the qualified, as حَسَنٌ وَجْهُ أَبِيهِ *beautiful as to his father's face*: (11) *pre.* to the *pron.* of, [i.e., to the *pron.* relating to (Sn),] a *n. pre.* to a *n. pre.* to the *pron.* of the qualified, as مَرَرْتُ بِٱمْرَأَةٍ حَسَنٍ وَجْهُ جَارِيَتِهَا جَمِيلَةٍ أَنْفُهُ *I passed by a woman beautiful as to her girl's face, comely as to its nose*, [because the sense is

جَمِيلَةٍ أَنْفَ وَجْهِ جَارِيَتِهَا (Sn)]: this is mentioned by IM in the Tashīl: (12) *pre.* to the *pron.* of the *reg.* of another [assimilate] *ep.*, as [in the last *ex.*, and similarly in (Sn)] مَرَرْتُ بِرَجُلٍ حَسَنٍ ٱلْوَجْنَةِ جَمِيلٍ خَالُهَا *I passed by a man beautiful in the cheek, comely in its mole*, [except that here the *reg.* of the other *ep.* is not *pre.* (Sn)]: this is mentioned in the CT by IM, who holds the saying

سَبَتْنِي ٱلْفَتَاةُ ٱلْبَضَّةُ ٱلْمُتَجَرِّدُ ٱلطَّلِيفَةُ كَشْحِهِ وَمَا خِلْتُ أَنِّي أُسْبَى

[*The damsel plump in the naked* body *elegant in its flank, captivated me, when I fancied not that I should be captivated* (Sn),] to be an instance of it (A), the *pron.* in كَشْحِهِ relating to ٱلْمُتَجَرِّدِ (Sn). The *reg.* of this *ep.* has three cases, being (1) in the *nom.*, (a) as an *ag.*; or (b), says F, as a [partial (Sn)] *subst.* for the *pron.* latent in the *ep.*, [meaning where substitution is possible, not unrestrictedly, so that their saying مَرَرْتُ بِٱمْرَأَةٍ حَسَنٍ ٱلْوَجْهُ *I passed by a woman beautiful in the face* is not to be quoted against him, because here the substitution is prevented by lack of the femininization of the *ep.*, which is necessary when the *ep.* assumes the *pron.* (Sn)]: (2) in the *acc.*, (a) by assimilation to the direct *obj.* [of the *act. part.* (Sn)], if the *reg.* be *det.*; and (b) as a *sp.*, if it be *indet.*: (3) in the *gen.*, by prothesis. And, with each of the three [cases of the *reg.*], the *ep.* is either *indet.* or

det. [by reason of its being synarthrous (Sn)]; and these six [constructions] arise in [each of] the [twelve (Sn)] sorts of the connected already mentioned; so that there are 72 constructions. Such of them as involve prefixion of the synarthrous [*ep.* in the *sing.* number (Sn)] to the anarthrous [*reg.*] devoid of prefixion to the synarthrous [112], and, as IM expressly adds in the Tashil, to the *pron.* of the synarthrous, are disallowed. These are 9 constructions, (1) اَلْحَسَنُ وَجْهٍ; (2) اَلْحَسَنُ وَجْهِ أَبٍ; (3) اَلْحَسَنُ وَجْهِهِ, [when the qualified here, as in the three next *exs.*, is anarthrous, like زَيْدٌ (Sn)]; (4) اَلْحَسَنُ وَجْهِ أَبِيهِ; (5) اَلْحَسَنُ كُلِّ مَاتَحْتَ نِقَابِهِ; (6) اَلْحَسَنُ مَا تَحْتَ نِقَابِهِ; (7) اَلْحَسَنُ سِنَانِ رُمْحٍ يَطْعُنُ بِهِ (8); اَلْحَسَنُ نَوَالٍ أَعَدَّهُ (9); اَلْحَسَنُ وَجْهُ جَارِيَتِهَا اَلْجَمِيلَةُ أَنْفِهِ (A), when the qualified is such as هِنْدٌ *Hind*, not such as اَلْمَرْأَةُ *The woman* (Sn). But اَلْحَسَنُ اَلْوَجْنَةِ اَلْجَمِيلُ خَالِهَا *The beautiful in the cheek, the comely in its mole* [below] is not one [of the disallowed (Sn)], because the *reg.* is *pre.* to the *pron.* of the synarthrous; though it is weak, because disallowed by Mb [below]. And the other [constructions (Sn)] are allowable; but [not equally allowable, being (Sn)] divisible into three kinds, bad, weak, and good. The bad are where the *ep.*, whether anarthrous or synarthrous, governs, in the *nom.*, a [*reg.* aprothetic and] denuded of the *pron.*, or *pre.*

to a [*n.*] denuded thereof (A), because here the *ep.* is devoid of a *pron.* relating to the qualified (Sn). These are 8 constructions, (1) ; اَلْحَسَنُ وَجْهٌ (2) ; اَلْحَسَنُ وَجْهُ أَبٍ (3) ; حَسَنٌ وَجْهٌ ; (4) اَلْحَسَنُ وَجْهُ الْأَبِ ; (5) اَلْحَسَنُ الْوَجْهُ ; (6) حَسَنٌ وَجْهُ أَبٍ ; (7) حَسَنٌ الْوَجْهُ [348] ; (8) حَسَنٌ وَجْهُ الْأَبِ : but the first four are worse than the second, because [in the second four (Sn)] ال is a substitute for the *pron.* (A), as is the opinion of the KK [599] (Sn). Those [constructions], though bad, [from the absence of connectedness in letter (Sn),] are allowable, because connectedness in sense is taken as equivalent to connectedness in letter, since the sense of حَسَنٌ وَجْهٌ is حَسَنٌ وَجْهٌ لَهُ or مِنْهُ : while the proof of the allowability [from hearsay (Sn)] is the saying

بِبُهْمَةٍ مُنِيتَ شَهْمٍ قَلْبُ ❊ مُنَجَّذٍ لَا ذِي كَهَامٍ يَنْبُو

[*Thou wast tried by an invincible* warrior, *stout of heart, expert, not a wielder of a blunt* sword, *that glances off* (MN, EC, Sn)]; and what proves this construction to be allowable proves the cognate constructions to be allowable, since there is no [material] difference [between them]. The weak are (1) where the *indet ep.* governs, (a) in the *acc.*, *dets.* without restriction, [i. e., whether made *det.* by اَلْ or by prothesis (Sn) ; (b) in the *gen.*, *dets.* other than the synarthrous and the *pre.* to the synarthrous : (2) where the synarthrous *ep.* governs,

in the *gen.*, a [*reg.*] *pre.* to the *pron.* of the synarthrous. These are 15 constructions, [8 of the 1st sort (Sn),] (1) حَسَنٌ ٱلْوَجْهَ (2) ; حَسَنٌ وَجْهُهُ (3) ; حَسَنٌ وَجْهَ ٱلْأَبِ (4) ; حَسَنٌ وَجْهُهُ أَبِيهِ (5) ; حَسَنٌ كُلَّ (6) ; حَسَنٌ مَا تَحْتَ نِقَابِهِ حَسَنٌ (8) : حَسَنٌ وَجْهُ جَارِيَتِهَا جَمِيلَةٌ أَنْفُهُ (7) ; مَا تَحْتَ نِقَابِهِ ٱلْوَجْنَةِ جَمِيلٌ خَالُهَا ;[6 of the 2nd sort (Sn),] (9) حَسَنٌ وَجْهِهِ ; حَسَنٌ (12) ; حَسَنٌ مَا تَحْتَ نِقَابِهِ (11) ; حَسَنٌ وَجْهِ أَبِيهِ (10) ; حَسَنٌ وَجْهُ جَارِيَتِهَا جَمِيلَةٌ أَنْفُهِ (13) ; كُلِّ مَا تَحْتَ نِقَابِهِ (14) ; حَسَنٌ ٱلْوَجْنَةِ جَمِيلٌ خَالُهَا ; [and one of the 3rd sort (Sn),] ٱلْحَسَنُ ٱلْوَجْنَةِ ٱلْجَمِيلُ خَالُهَا (15) [above] (A). The reason of the weakness, (1) in the 1st sort, is that it involves treating the *intrans. ep.* like the *trans.*: so [says Kh] in the Tsr: (2) in the 2nd sort, is that it involves (a) as mentioned below by A, the semblance of prefixion of a thing to itself [120]; (b) as is said, redundance of an unneeded *pron.*, for which reason the synarthrous and the *pre.* to the synarthrous are excepted, because there is no redundance in them: (3) in the 3rd sort, is that it is disallowed by Mb [above] (Sn). The proof of allowability, (1) in the 1st and 2nd [*accs.*, i.e., the synarthrous and the *pre.* to the synarthrous (Sn),] is the saying وَنَأْخُذُ بَعْدَهُ ٱلخ [83, 425] in the version with ٱلظَّهْرَ in the *acc.*, [this being a proof in the 2nd also, because the *pre.* to the synarthrous ranks with the

synarthrous (Sn)] : (2) in the rest of the *accs.*, is the saying [attributed by IAr to one of the Asadīs, describing camels, and by Al'Ainī to 'Umair Ibn Laḥa' atTaimī, whom I do not know, the well-known poet being 'Umar Ibn Laja' atTaimī (AKB)]

أَنْعَتُهَا إِنِّي مِنْ نُعَّابِهَا ❊ كُومَ ٱلذُّرَى وَادِفَةً سُرَّابِهَا

[*I describe them—verily I am* one of *their describers—lofty as to the tops of the humps, having their navels hanging down* from fatness (AKB)], since there is no [material] difference between them : (3) in the *gens.*, except the last, is the saying [of AshShammakh (EC)]

أَقَامَتْ عَلَى رَبْعَيْهِمَا جَارَتَا صَفًا ❊ كُمَيْتَا أَعَالِيهَا حَوْنَتَا مُصْطَلَاهُمَا

[*Two neighbours* (meaning *two stones that support the cooking-pot*) *of a smooth stone* (put at one end of them as an additional support) *abode in their two homes, dark red in their uppermost parts, black in their* lower *part exposed to the heat of the fire* (EC)]: (a) in this sort, the *gen.*, according to S, is a poetic license ; while MB disallows it absolutely, [i.e., in poetry or prose (Sn),] because it resembles prefixion of a thing to itself, [since the *ep.* is identical in sense with the *n.* governed by it in the *nom.* (Sn)] ; but the KK allow it [even] in prose, which is correct, as in the tradition صِفْرُ وِشَاحِهَا *empty as to her girdle*, [meaning *lank in the belly* (Sn),] أَعْوَرُ عَيْنِهِ ٱلْيُمْنَى *blind in his right*, [or, in another version

ٱلْيُسْرَى *left* (Sn),] *eye* [349], and, in the description of the prophet شَثْنُ أَصَابِعِهِ *thick in his fingers*: (4) in the last is the saying سَبَتْنِى ٱلْفَتَاةُ ٱلخ [above]. And the good are all the rest, amounting to 40 constructions, divisible into good and very good: for such as contain one *pron.*, [like ٱلْحَسَنُ وَجْهُهُ (Sn),] are better than such as contain two (A), like ٱلْحَسَنُ وَجْهُهُ, which, besides the ه, contains a latent *pron.*, *ag.* of ٱلْحَسَنُ; because the former is free from redundance of an unneeded *pron.* (Sn). For [a synopsis of] the foregoing [constructions of the assimilate *ep.* (Sn)] I have compiled a table, from which their *exs.* and predicaments, [as disallowed, very bad, bad, weak, good and very good (Sn),] according to the detail mentioned, will easily be known; and I have referred by a figure to the proof that some of them possess, combining in that [proof] each pair of cognate [kinds, like حَسَنُ ٱلْوَجْهِ and حَسَنُ وَجْهِ ٱلْأَبِ (Sn)]: and this is it (A)

A gives 10 references to 10 evidentiary verses, each of which is evidence for two constructions, except the 7th, which is evidence for one (Sn). The 1st reference is to [the evidence for the *gen.* in حَسَنُ أَبٍ and حَسَنُ وَجْهِ أَبٍ, vid. the saying (Sn) of Ḥumaid alArḳaṭ (ΛAz]

لَاحِقِ بَطْنٍ بِقَرًى سَمِينِ ❊ لَا خَطِلِ ٱلرَّجْعِ وَلَا قَرُونِ

(A), describing a wild he-ass, *Lank in belly, with a fat back; not knocking his legs together in the step, nor over-reaching* (ΛAz) ; and, in some MSS, also the saying

وَلَا سَيِّئِي زِيٍّ إِذَا مَا تَلَبَّسُوا ❊ إِلَى حَاجَةٍ يَوْمًا مُخَيَّسَةً بُزْلَا

(Sn), by ' Amr Ibn Sha's (MM), *Nor bad in garb whenever they busy themselves, for a need some day, with (she-camels) subdued, that have cut their tushes,* (EC) : the 2nd is to [the evidence for the *acc.* in حَسَنُ ٱلْوَجْهِ and حَسَنُ وَجْهِ ٱلْأَبِ, vid. the saying (Sn)] وَ نَأْخُذْ بَعْدَهُ ٱلخ (A), mentioned above (Sn) : the 3rd is to [the evidence for the *acc.* in حَسَنٌ وَجْهًا and حَسَنٌ وَجْهَ أَبٍ, vid. the saying (Sn) of Abú Zubaid aṭṬā'ī (IY)]

هَيْفَآءُ مُقْبِلَةً عَجْزَآءُ مُدْبِرَةً ❊ مَحْطُوطَةٌ جُدِلَتْ شَنْبَآءُ أَنْيَابَا

(A), describing a woman, *Slender when advancing, large in the buttocks when retiring, smooth in the back, well made, fine in teeth* (IY) : the 4th is to [the evidence for the *nom.* in حَسَنٌ وَجْهُ and حَسَنٌ وَجْهُ أَبٍ,

vid. the saying (Sn)] بِبُهْمَةٍ مُمِيتَ ٱلخ (A), mentioned above (Sn): the 5th is to the evidence for the *nom.* in حَسَنٌ وَجْهُهُ and حَسَنٌ وَجْهُ أَبِيهِ, vid. the saying (Sn)]

تُعَيِّرُنَا أَنَّا قَلِيلٌ عِدَادُنَا ❊ فَقُلْتُ لَهَا إِنَّ ٱلْكِرَامَ قَلِيلُ

She reproaches us that we are few in our number. Then said I to her, verily the generous are few: the 6th is to [the evidence for the *nom.* in حَسَنٌ نَوَالٌ أَعَدَّهُ and حَسَنٌ سِنَانُ رُمْحٍ يَطْعُنُ بِهِ, vid. the saying (Sn)] أَزُورُ ٱمْرَأً جَمَّا ٱلخ (A), mentioned above (Sn): the 7th is to [the evidence for the *gen.* in ٱلْحَسَنُ ٱلْوَجْنَةِ ٱلْجَمِيلُ خَالُهَا, vid. the saying (Sn)] سَبَتْنِي ٱلْفَتَاةُ ٱلخ (A), mentioned above (Sn): the 8th is to [the evidence for the *acc.* in ٱلْحَسَنُ ٱلْوَجْهَ and ٱلْحَسَنُ وَجْهَ ٱلْأَبِ, vid. the saying (Sn] فَمَا قَوْمِي بِثَعْلَبَةَ ٱلخ [83] (A); and, in some MSS, also the saying لَقَدْ عَلِمَ ٱلْأَيْقَاظُ ٱلخ [239] (Sn): the 9th is to [the evidence for the *acc.* in ٱلْحَسَنُ وَجْهًا and ٱلْحَسَنُ وَجْهَ أَبٍ, vid. the saying (S) of Ru'ba Ibn Al'Ajjāj (AKB)]

فَذَاكَ وَخْمٌ لَا يُبَالِي سَبًّا ❊ ٱلْحَزْنُ دَابًّا وَٱلْعَقُورُ كَلْبَا

(A), describing a man as extremely inhospitable, *Then that* fellow *is a churl, that heeds not reproach; the hard in door, and the savage in dog* (AKB): and

the 10th is to [the evidence for the *nom.* in اَلْحَسَنُ اَلْحَسَنُ كُلُّ مَا تَحْتَ ثِقَابِهِ and مَا تَحْتَ ثِقَابِهِ, vid. the saying (Sn)]

فَاقْصِدْ يَزِيدَ الْعَزِيزَ مَنْ قَصَدَهْ

Then repair thou to Yazīd, the man such that *those who repair to him are dear.* When the *reg.* of the *ep.* is, as before mentioned, a *pron.*, the *ep.*, (1) if in contact with the *pron.*, and anarthrous, governs it in (a) the *gen.*, by prothesis, as مَرَرْتُ بِرَجُلٍ حَسَنِ الْوَجْهِ جَمِيلِهِ *I passed by a man beautiful in face, comely in it* [below] (A); b) the *acc.*, by assimilation to the direct *obj.*, as IM, agreeing with Ks, allows in the Tashīl, the *gen.*, according to this, being prevalent, not necessary, as is observed by Dm, who says that the difference between intending, and not intending, prothesis appears in such as مَرَرْتُ بِرَجُلٍ أَحْمَرِ الْوَجْهِ لَا أَصْفَرَهُ *I passed by a man red in the face, not yellow in it,* with Kasr of the ر when prothesis is intended [17], and Fatḥ when it is not (Sn): (2) if separated from the *pron.*, or synarthrous, governs it in the *acc.*, as [قُرَيْشٌ نُجَبَاءَ النَّاسِ الخ (above) and (Sn)] اَلْحَسَنُ الْوَجْهِ الْجَمِيلُهُ [below] (A), the *pron.* in الْجَمِيلُهُ being in the place of an *acc.*, according to S [113] (Sn). The cases where prothesis is disallowed are only where the *ep.* is a *sing.*, as you have seen: whereas, if the *ep.*

be a *du.*, or a *pl.* analogous to the *du.* [234], it may be *pre.* unrestrictedly [112] (A), i.e., whether the *ep.* be synarthrous or not; and whether the *post.* be anarthrous, and devoid of prefixion to the synarthrous, and to the *pron.* of the synarthrous, or not (Sn). To the 72 constructions, then, must be added three, where the *reg.* of the *ep.* is a *pron.*, (1) a *gen.*, in contact with the anarthrous *ep.*, as مَرَرْتُ بِرَجُلٍ حَسَنٍ ٱلْوَجْهِ جَمِيلِهِ [above]; (2) [an *acc.* (Tsr),] separated from the anarthrous *ep.*, as قُرَيْشٌ نُجَبَآءَ ٱلنَّاسِ ٱلخ [above]; (3) [an *acc.* (Tsr),] contiguous to the synarthrous *ep.*, as زَيْدٌ ٱلْحَسَنُ ٱلْوَجْهِ ٱلْجَمِيلُهُ [above]: so that the constructions become 75. The *ep.*, moreover, is in the *sing.*, *du.*, or sound or broken *pl.*, *masc.* or *fem.*; and these 8 multiplied into 75 make 600: and the *ep.* [itself (Tsr] also is in the *nom.*, *acc.*, or *gen.*; and these 3 multiplied into 600 make 1,800: and the *reg.* of the *ep.* [also (Tsr)] is in the *sing.*, *du.*, or sound or broken *pl.*, *masc.* or *fem.*; and these 8 multiplied into 1,800 make 14,400, from which 144 are to be deducted, because the pronominal *reg.* has no sound or broken *pl.*; while the remaining constructions are 14,256, some allowable, and some disallowed, the latter of which should be excluded from them, as before mentioned (Tsr, Sn): so observes Kh in the Tsr (Sn). IM says in the Kāfiya "The substantive is made to imply the sense of the *ep.* [142]; and

is then used as it is used, though such a construction is weak". The following sayings are instances where the *prim.* is made to imply the sense of the *deriv.*, and is given the predicament of the assimilate *ep.*,

فَرَاشَةُ ٱلْحِلْمِ فِرْعَوْنُ ٱلْعَدَابِ وَإِنْ ❊ تَطْلُبْ نَدَاهُ فَكَلْبٌ دُونَهُ كَلْبُ

A butterfly in gravity, a Pharoah in chastisement; and, if thou seek his bounty, a dog in whose front is a dog, and

فَلَوْلَا ٱللّٰهُ وَٱلْمُهْرُ ٱلْمُهْرُ ٱلْمُفَدَّى ❊ لَأُبْتَ وَأَنْتَ غِرْبَالُ ٱلْإِهَابِ

[by AlMundhir Ibn Ḥassān, *Then, but for God and the blessed colt, thou wouldst have returned, being a sieve in hide* (MN)], فَرَاشَةٌ being made to imply the sense of طَائِشٌ *inconstant*, فِرْعَوْنُ of أَلِيمٌ *grievous*, and غِرْبَالٌ of مُثَقَّبٌ *perforated, riddled*; and therefore treated as these *eps.* one treated in respect of prefixion to what is logically an *ag.*; though, if they were made to govern the *nom.* or *acc.*, it would be allowable (A).

THE أَفْعَلُ OF SUPERIORITY.

§. 351. It is the *ep.* indicating [*its subject's* (Fk)] *participation, and excess* [*over others, in the root of the v.*(Fk)], like أَكْرَمُ *more generous* [287] (KN). IHsh says in the Glosses on the Tashīl that it should rather be called the أَفْعَلُ of *excess*, because it is sometimes formed from what contains no *superiority*, as أَبْخَلُ *more niggardly* and أَجْهَلُ *more ignorant* (Ys, MAd). It is diptote because of the inseparability of the quality of *ep.*, and of the measure of the *v.* [18]. And it does not vary from the shape of أَفْعَلُ, except that the Hamza is mostly elided in خَيْرٌ *better* and شَرٌّ *worse*, from frequency of usage, and أَحَبُّ *dearer* is sometimes treated like them in that [elision of the Hamza (Sn)] as

وَحَبُّ شَيْءٍ إِلَى ٱلْإِنْسَانِ مَا مُنِعَا

And a thing most dear to man is what he has been refused; while خَيْرٌ and شَرٌّ are sometimes treated according to the *o. f.*, as in the reading [of Abù Kilāba (D, Tsr)] مَنِ ٱلْكَذَّابُ ٱلْأَشَرُّ LIV. 26. *Who is the worst liar?* and the saying

بِلَالٌ خَيْرُ ٱلنَّاسِ وَٱبْنُ ٱلْأَخْيَرِ

(A), where بِلَالٌ is made diptote by poetic license (Sn),

Bilāl is the best of men, and the son of the best (Jsh). The أَفْعَلُ of superiority is formed from the *intrans.*, like أَفْضَلُ *more excellent*; and the *trans.*, like أَعْلَمُ *more knowing* (Sh). It is formed only from what the two' *vs.* of wonder are formed from [477] (Aud), vid. every *aff. att.* plastic *tril.* [352] *v.* [353] in the *act.* voice [354], such that [what is meant by] it admits of emulation, and not forming its *ep.* upon the measure of أَفْعَلُ, *fem.* فَعْلَآءُ [352] (Tsr); so that one says هُوَ أَضْرَبُ *He is more ready to strike* [from ضَرَبَ, *aor.* يَضْرِبُ (Tsr)], and أَعْلَمُ [from عَلِمَ, *aor.* يَعْلَمُ (Tsr)], and أَفْضَلُ [from فَضُلَ, *aor.* يَفْضُلُ (Tsr)], as one says مَا أَضْرَبَهُ *How ready he is to strike!* and أَعْلَمَهُ *How knowing* and أَفْضَلَهُ *How excellent* (Aud), and أَضْرِبْ بِهِ and أَعْلِمْ بِهِ and أَفْضِلْ بِهِ (Tsr). And what is used as a connective for [deriving an expression of] wonder from that [*v.*] which does not form a homomorphous *v.* of wonder [477] is used as a connective for [deriving an expression of] superiority, the *inf. n.* of that *v.* being put after the connective as a *sp.*, as هُوَ أَشَدُّ اسْتِخْرَاجًا *He is stronger in extracting* and حُمْرَةً *more intense in fairness* (Aud).

§. 352. Whatever has been heard contrary to what we have mentioned is not regular (Sh). The formation of the أَفْعَلُ of superiority from what exceeds three letters

is anomalous, as هٰذَا ٱلْكَلَامُ أَخْصَرُ مِنْ غَيْرِهِ *This speech is more concise than any other* (Aud), where أَخْصَرُ, being from أُخْتُصِرَ *It was made concise* contains two anomalies, being *pass.* [354] and exceeding three letters (Tsr). But, as to [its formation from the *pret. v.* upon the measure of(Tsr)] أَفْعَلَ, there are the three opinions (Aud) held as to [the formation of the two *vs.* of] wonder (Tsr), (1) that it is allowable unrestrictedly (Aud on the two *vs.* of wonder), i. e., whether its Hamza denote *transport* [488] or not, which is the opinion of S and the critical judges of his school, and is adopted by IM in the Tashīl and its Commentary (Tsr): (2) that it is disallowed unrestrictedly (Aud), except in the case of some anomalies to be remembered, not imitated, which is the opinion of Mz, Akh, Mb, IS, F, and those who agree with them (Tsr): (3) that it is allowed if the Hamza do not denote *transport* (Aud), and disallowed if it do, which is the opinion of IU; but this distinction, says Sht, is not laid down by any one, nor adopted by any grammarian, and is sufficiently refuted by its being contrary to the common consent [of the learned] (Tsr). The Revelation has ذٰلِكُمْ أَقْسَطُ عِنْدَ ٱللّٰهِ وَأَقْوَمُ لِلشَّهَادَةِ II. 282. *That will be fairer in the sight of God, and more confirmatory of the testimony*, from أَقْسَطَ and أَقَامَ (Sh); while هُوَ أَعْطَاهُمْ لِلدَّرَاهِمِ وَأَوْلَاهُمْ لِلْمَعْرُوفِ *He is the most liberal of them*

in giving dirhams, and the most ready of them to confer kindness and هٰذَا ٱلْمَكَانُ أَقْفَرُ مِنْ غَيْرِهِ *This place is more desolate than any other* have been heard (Aud); and among their [current (IY)] *provs.* is أَفْلَسُ مِنِ ٱبْنِ ٱلْمُذَلَّقِ *Poorer than Ibn AlMudhallaḳ* (M), a [needy poverty-stricken (IY)] man of the Banu 'Abd Shams (Md, IY) Ibn Sa'd Ibn Zaid Manāt (Md); and S holds that to be regular when the augmented [*v.*] is أَفْعَلَ (Sh). The KK allow the أَفْعَلُ of superiority to be formed from the two words سَوَادٌ *blackness* and بَيَاضٌ *whiteness*, because, say they, these are the two original colors, whence

جَارِيَةٌ فِي دِرْعِهَا ٱلْفَضْفَاضِ ❊ أَبْيَضُ مِنْ أُخْتِ بَنِي أَبَاضِ

[by Ru'ba Ibn Al'Ajjāj, *A maid in her wide shift whiter than the sister of the Banū Abād* (AKB)] and

اِبْعَدْ بَعِدْتَ بَيَاضًا لَا بَيَاضَ لَهُ ❊ لَأَنْتَ أَسْوَدُ فِي عَيْنِي مِنَ ٱلظُّلَمِ

[by AlMutanabbi, *Begone* (*mayst thou perish!*], *whiteness that hast no lustre. Assuredly thou art blacker in mine eye than the three dark nights at the end of the month* (W, AKB)], which, according to the BB, are anomalous (R). The saying of some, on the [preceding] verse of Al Mutanabbi, addressing hoariness, اِبْعَدْ ٱلخ, that مِنْ is dependent upon أَسْوَدُ, necessarily implies that أَسْوَدُ is a *n.* of superiority; but that is disallowed in *colors*, and the truth is that مِنَ ٱلظُّلَمِ is an

ep. of أَسْوَدُ, i. e. أَسْوَدُ كَائِنٌ مِنْ جُمْلَةِ ٱلظَّلَمِ *a black* thing, *being* one *of the aggregate of the three dark nights*, [like حُرٌّ مِنْ أَحْرَارٍ *a free* man, *of free* men, and لَئِيمٌ مِنْ لِئَامٍ *a mean* fellow, *of mean* fellows, i. e., مِنْ جُمْلَتِهِمْ *of their aggregate*, and the saying of the poet

وَأَبْيَضُ مِنْ مَآءِ ٱلْحَدِيدِ كَأَنَّهُ ❋ شِهَابٌ بَدَا وَٱللَّيْلُ دَاجٍ عَسَاكِرُهْ

And a white sword, *of water of iron*, flashing *as though it were a shooting-star that appeared when the shades of night were dark*, as though he said كَائِنٌ مِنْ مَآءِ ٱلْحَدِيدِ (AKB)]: and, similarly, in

يَلْقَاكَ مُرْتَدِيًا بِأَحْمَرَ مِنْ دَمٍ ❋ ذَهَبَتْ بِخُضْرَتِهِ ٱلطُّلَى وَٱلْأَكْبُدُ

[*He will meet the 'girt with a* sword *red because of blood*, or *with a red* sword *of blood*, *whose brightness the necks and livers have taken away* with their blood that it has gotten (DM),] مِنْ دَمٍ either denotes *causation*, i. e., *on account of* (*its being accompanied by*) *blood*; or is an *ep.*, as though the sword, by reason of its being often accompanied by blood, had become *blood* (ML). The أَفْعَلُ of superiority is formed from [*vs.* denoting] *internal defects*, as فُلَانٌ أَبْلَدُ مِنْ فُلَانٍ *Such a one is duller than such a one* and أَحْمَقُ *stupider* and أَرْعَنُ *sillier* and أَلَدُّ *more disputatious* and أَشْكَسُ *more perverse* notwithstanding that the أَفْعَلُ not denoting super-

iority is formed from some of them, like أَحْمَقُ *stupid*, *fem.* حَمْقَآءُ, and أَرْعَنُ *silly*, *fem.* رَعْنَآءُ (R). And among their *provs.* is أَحْمَقُ مِنْ حَبَنَّقَةَ *Stupider than Ḥabannaḳa* (M), the cognomen of Yazīd Ibn Tharwān (ID, Md, IY) Ibn Ḳais Ibn Tha'laba (IY), one of the Banù Ḳais Ibn Tha'laba (Md), who was proverbial (ID, IY) for stupidity (IY).

§. 353. Its formation from [a substantive or (Tsr)] an *ep.* having no *v.* is anomalous, [like هُوَ أَحْنَكُ ٱلْبَعِيرَيْنِ *He is the more voracious of the two camels* (357), from حَنَكٌ *palate*, which is a substantive; and (Tsr)] like هُوَ أَقْمَنُ بِهِ *He is worthier of it*, [from قَمِنٌ *worthy*, i. e., حَقِيقٌ (Tsr),] and أَلَصُّ مِنْ شِطَاطٍ *more of a robber than Shiẓāẓ* (Aud), a well-known robber, of the Banù Ḍabba, from لِصٌّ *robber*, i. e., سَارِقٌ: but IKtt transmits a *v.* for the last, vid. لَصَّ *took* the property *secretly*; and, according to this, there is no anomaly in it (Tsr). Among their *provs.* is آبَلُ مِنْ حُنَيْفِ ٱلْحَنَاتِمِ *More skilled in good management of camels* [357] *than Ḥunaif al-Ḥanātim* (M), a man of the Banù Taim alLāt Ibn Tha'laba (Md, IY): but this is derived from أَبِلَ ٱلرَّجُلُ *The man was skilled in the good management of camels*, *aor.* يَأْبَلُ, *inf. n.* أَبَالَةٌ, *act. part.* آبِلٌ; so that

it is derived from a *tril. v.*, as though they had formed a *v.* from إِبِلٌ *camels*, and then conjugated it like other *vs.* (IY).

§. 354. By rule it denotes *superiority of the ag. over others in the act*, like أَضْرَبُ [351], i, e, *striking more than the rest of the strikers*, not *struck more than the rest of the struck*, because the *ag.* is more frequent than the *obj.*, since, in most cases, there is no *obj.* but has an *ag.*, whereas the converse is not true; though we say " in most cases" to provide against such as مَجْنُونٌ *possessed by a devil* and مَبْهُوتٌ *confounded*. But sometimes they use it for the *obj.*, irregularly, as أَعْذَرُ *more excusable*, أَشْهَرُ *more notorious* [357], أَلْوَمُ *more blameable*, أَشْغَلُ *more busy* (R), and أَخْوَفُ *more feared, formidable, dreadful* [below] (R on the verses cited from S in §360). It has been heard formed from the *pass. v.* [360], as (1) هُوَ أَزْهَى مِن دِيكٍ *He is more self-conceited than a cock*, [from زُهِيَ, which, Jh says in the Ṣaḥāḥ, is not spoken by the Arabs, except in the *pass.* voice, though it is in the sense of the *act.*, vid. تَكَبَّرَ *was proud*; but ID transmits زَهَا i. q. تَكَبَّرَ; and, according to what he transmits, there is no anomaly in it (Tsr)]: (2) أَشْغَلُ مِنْ ذَاتِ النِّحْيَيْنِ *Busier than the owner of the two skins of butter*, [a woman of the Banū Taim

Allāh Ibn Tha'laba, who used to sell clarified butter in the days of heathenism (Md, Tsr), from سُعِلَ *was busied* (Tsr)]: (3) أَعْنَى بِحَاجَتِكَ *More anxious about thy need* (Aud), from عُنِيَ *was troubled, anxious* (Tsr); and hence أَعْنَى in S's saying وَهُمْ بِبَيَانِهِ أَعْنَى *And they are more anxious to explain it* (R): but عَنِيَ, like رَضِيَ, in the *act.* voice, has been heard; and, according to this, there is no anomaly in it (Tsr): (4) أَحْوَفُ [above] in the verses, like أَشْهَرُ [above] and أَحْمَدُ [357] (AKB).

§. 355. The أَفْعَلُ of superiority has three states, being (1) anarthrous and aprothetic; (2) synarthrous; (3) *pre.* [118] (IA, Aud). If anarthrous and aprothetic, it is always conjoined [below], literally or constructively, with مِنْ (IM) governing the inferior in the *gen.* (IA, Aud, A), both [constructions] being combined in أَنَا أَكْثَرُ مِنْكَ مَالًا وَ أَعَزُّ نَفَرًا XVIII. 32. *I am more abundant than thou in wealth* [85], *and more mighty (than thou) in people*, i. e., مِنْكَ [357] (A), where مِنْ with its *gen.* is suppressed, because known (Sn). The sense of this مِنْ is disputed (A):—(1) according to Mb (A,YS) and those who agree with him (A), it denotes *beginning of extent* (A, Fk) in superiority (Fk, Sn), as خَيْرٌ مِنْهُ *better than he* (Sn); or inferiority (Fk, Sn), as شَرٌّ مِنْهُ

worse than he (YS, Sn) : and this opinion is held by S ; but he intimates that, together with this [sense], it imports the sense of *partition*, saying that هُوَ أَفْضَلُ مِنْ زَيْدٍ *He is more excellent than Zaid* pronounces him superior to one, and is not general : (2) according to IM in the CT (A, YS), it denotes *passing* (A, Fk), as though, by زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو [499], the speaker said *Zaid has surpassed 'Amr in excellence* : and he says that, if *beginning* were intended, إِلَى might occur after it ; and that its denoting *partition* is falsified by two matters, its not being replaceable by بَعْضَ, and its *gen.*'s being [sometimes (Sn)] general, as اَللّٰهُ أَعْظَمُ مِنْ كُلِّ عَظِيمٍ *God is greater than every great* one (A, YS): and in that he was anticipated by IW (YS). But IUK says that [Mb's opinion is apparently correct: while (A)] IM's criticism is not [universally (Sn)] applicable, since the announcement of the *ending* is sometimes omitted, because the *ending* is not known, or not intended to be announced ; and that [omission of the announcement of the *ending* (Sn)] is more emphatic in declaring superiority, since the hearer is not informed of the place of the *ending* (A, YS). This مِنْ and its *gen.* together stand towards the أَفْعَلُ of superiority in the same position as the *post.* towards the *pre.* ; and therefore may not precede it, as the *post.* may

not precede the *pre.* (IA). But sometimes مِن precedes it in poetry, as

وَٱسْتَنْزَلَ ٱلرُّبَّآءَ قَسْرًا وَهْوَ مِنْ ❊ عُقَابِ لُوحِ ٱلْجَوِّ أَعْلَى مُنْتَمَى

(R), from the celebrated abbreviated ode of Ibn Duraid, *And he brought down AlZabbá, by force, when she was higher than the eagle of the air of the sky in soaring* (AKB). And, if the *gen.* governed by مِنْ be an *interrog.* [*n.* (R, IA), or *pre.* to an *interrog.* (R, IA, Aud) *n.* (R, IA)], they always precede (IM, R) the أَفْعَلُ of superiority (R, Aud, A), as أَنْتَ مِمَّنْ أَفْضَلُ *Than whom art thou more excellent?* and أَنْتَ مِنْ غُلَامِ مَنْ أَفْضَلُ *Than whose young man art thou more excellent?* (Aud), because the *interrog.* takes precedence (A, Tsr) of what governs it, viz. أَفْعَلُ (Sn): [but they do] not [precede] the whole sentence, as IM makes them do (A), like مِمَّنْ أَنْتَ خَيْرٌ *Than whom art thou better?* (IM) and [similarly (Sn)] مِنْ غُلَامِ أَيِّهِمْ أَنْتَ أَفْضَلُ *Then the young man of which of them art thou more exellent?*, since his exemplification involves a separation between the *op.* and its *reg.* by an extraneous word, [the *inch.* not being one of the *regs.* of the *enunc.* (Sn),] while no one maintains [the allowability of] that (A). And in enunciation, [i. e., where there is no interrogation (IA, Aud, A),] the precedence [of مِنْ with its *gen.* before أَفْعَلُ (Tsr)] occurs rarely (IM), anomalously (IA), as

إِذَا سَايَرَتْ أَسْمَآءُ يَوْمًا ظَعِينَةً ❋ فَأَسْمَآءُ مِنْ تِلْكَ ٱلظَّعِينَةِ أَمْلَحُ

(IA, Aud, A), by Jarīr (MN, Tsr), *When Asmā* (a woman) *journeys one day with a lady in a litter, then Asmā is prettier than that lady in the litter* (MN); and hence

فَقَالَتْ لَنَا أَهْلًا وَ سَهْلًا وَ رَوَّدَتْ
جَنَى ٱلنَّحْلِ بَلْ مَا رَوَّدَتْ مِنْهُ أَطْيَبُ

[by AlFarazdaḳ, *Then she* (his beloved) *said to us "(Thou hast come to) kinsfolk, and (hast come to) a smooth (place)"* (60); *and she provided honey of the bees; nay, what she provided was nicer than it* (MN)], and

وَلَا عَيْبَ فِيهِمْ غَيْرَ أَنَّ سَرِبَعَهَا ❋ قَطُوفٌ وَ أَنَّ لَا شَيْءَ مِنْهُنَّ أَكْسَلُ

(IA, A), by Dhu-r Rumma, *And there is no fault in them* (the *women* mentioned in the beginning of the ode), *except that their quick* ones *are slow, and that not a thing is more indolent than they* (MN, EC), *indolence* being a quality praiseworthy among women, though blameworthy among men (EC): but this is a poetic license (Aud), according to the majority; and extraordinary, according to IM (Tsr). The [comparatival (R)] مِنْ must not be separated from the أَفْعَلُ (R,A) of superiority (R), as is necessarily implied by IM's saying "conjoined" [above] (A), because it completes the sense of أَفْعَلُ (R). That, however, is not unrestrictedly true (A): but they

are sometimes separated by (1) the *reg.* of أَفْعَلُ (R,A), as اَلنَّبِيُّ أَوْلَى بِٱلْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ XXXIII. 6. *The Prophet is nearer to the believers than themselves* (AKB, Sn), whence.

فَإِنَّا رَأَيْنَا ٱلْعِرْضَ أَحْوَجَ سَاعَةً ❊ إِلَى ٱلصَّوْنِ مِنْ رَبْطٍ يَمَانٍ مُسَهَّمِ

[360] (R), by Aus Ibn Ḥajar, *For verily we held honor to be more in need, one hour, of preservation* from pollution *than* fine *striped yamānī clothes* (AKB); (2) لَوْ and its *v.* (R,A), as

وَلَفُوكَ أَطْيَبُ لَوْ بَذَلْتَ لَنَا ❊ مِنْ مَآءِ مَوْهَبَةٍ عَلَى خَمْرِ

(A) *And assuredly thy mouth is nicer, if thou wouldst bestow* it *on us, than water of a hollow in a rock upon wine* (MN); (3) a *voc.* (AKB, Sn), as says Jarir

لَمْ أَلْقَ أَخْبَثَ يَا فَرَزْدَقُ مِنْكُمُ ❊ لَيْلًا وَأَخْبَثَ بِالنَّهَارِ نَهَارَا

I have not met by night a fouler set, *O Farazdak, than you, and by day a fouler in the day* (AKB): though not by any thing else. When the أَفْعَلُ of superiority is formed from what is *trans.* by means of مِنْ, this مِنْ may be combined with the مِنْ prefixed to the inferior, being put either before or after it, as زَيْدٌ أَقْرَبُ مِنْ عَمْرٍو مِنْ كُلِّ خَيْرٍ *Zaid is near than 'Amr to every good deed* or أَقْرَبُ مِنْ كُلِّ خَيْرٍ مِنْ عَمْرٍو *nearer to every good deed than 'Amr* (A). The *gen.* governed by the comparatival

مِنْ participates with the superior in the meaning [of the root of the *v.*], either really, as زَيْدٌ أَحْسَنُ مِن عَمْرٍو *Zaid is handsomer than 'Amr*; or constructively, as in 'Alī's saying لَأَنْ أَصُومَ يَوْمًا مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُفْطِرَ يَوْمًا مِنْ رَمَضَانَ *assuredly that I should fast on a day of of Sha'bān is dearer to me than that I should break the fast on a day of Ramaḍān*, because breaking the fast on the day of doubt, which may be [the first day] of Ramaḍān [or the last of Sha'bān], being dear to the adversary, 'Alī supposes it to be dear to himself also, and then affirms [fasting on] the [last] day of Sha'bān to be dearer to him, as though he said "Grant that it is dear to me also. Is not fasting on a day of Sha'bān dearer than it?" And, in irony, you say أَنْتَ أَعْلَمُ مِنَ الْحِمَارِ *Thou art more learned than the ass*, as though you said "If it be possible for the ass to have learning, then thou art like him with an excess", the intention being not to declare the excess [of the person addressed over the ass]; but to associate the two in a thing known to be non-existent in the ass, [and consequently non-existent in the person addressed](R). And [R says that (Sn)] in their sayings أَنَا أَكْبَرُ مِنَ الشِّعْرِ *I am too old for poetry* and أَنْتَ أَعْظَمُ مِنْ أَنْ تَقُولَ كَذَا *Thou art too great to say so*, the intention is not to affirm the *superiority of the speaker to poetry*, or *of the person addressed to the*

saying; but to declare their *remoteness from poetry* and *the saying*, the أَفْعَلُ of superiority here importing the *remoteness of the superior* [*person*] *from the inferior* [thing], and his *passing away from it*: so that مِنْ in the like is not comparatival; but resembles the مِنْ in بِنْتُ مِنْ زَيْدٍ *I separated from Zaid* and اِنْفَصَلْتُ مِنْهُ *I departed from him*, being dependent upon أَفْعَلُ used in the sense of مُتَجَاوِزٌ *surpassing* and بَائِنٌ *separate*, without any assertion of superiority (R,Sn). And therefore أَنْتَ أَعَزُّ عَلَيَّ مِنْ أَنْ أَضْرِبَكَ *Thou art too dear to me for me to beat thee* means بَائِنٌ مِنْ أَنْ أَضْرِبَكَ مِنْ فَرْطِ عِزَّتِكَ عَلَيَّ *separate from* the possibility of *my beating thee from the excess of thy dearness to me*, that being allowable because the comparatival مِنْ depends upon the أَفْعَلُ of superiority in a sense approximate to this, since زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو [above] means *Zaid surpasses* the degree of *'Amr in excellence*; so that the مِنْ that we are discussing is like the comparatival مِنْ except in the sense of superiority (R). As for the synarthrous and the *pre.*, they may not be conjoined with the مِنْ (IA, A) mentioned (A, MKh), which is prefixed to the inferior (Sn, MKh). And [thus] two opposite states take possession of أَفْعَلُ by turns, it being always *indet.* when accompanied by [this] مِنْ, and *det.* when parted

from it (M). One does not say زَيْدٌ ٱلْأَفْضَلُ مِنْ عَمْرٍو (M, IA), because مِنْ, when attached to this أَفْعَلُ, imparts to it a sort of particularisation, for which reason it occurs after the distinctive [*pron.*] in XVIII. 37. [166,419]; while the ل, when prefixed to it, contains more determination than مِنْ imports particularisation, so that they dislike to combine the two (IY): nor زَيْدٌ أَفْضَلُ ٱلنَّاسِ مِنْ عَمْرٍو (IA), because مِنْ is mentioned only as a medium for communicating the knowledge of the inferior, which is expressly mentioned in the *pre.* (MKh). And, as for the saying [of AlA'shà (MN)]

وَلَسْتَ بِٱلْأَكْثَرِ مِنْهُمْ حَصًى ❋ وَإِنَّمَا ٱلْعِزَّةُ لِلْكَاثِرِ

[*And thou art not more than they in number; and might belongs only to the many*, where the poet combines the ا and ل with the word مِنْ (MN)], and the saying [of Sa'd alḳarḳara, according to Jh, or of Kais Ibn AlKhaṭīm al Anṣārī, according to IU (MN,)]

نَحْنُ بِغَرْسِ ٱلْوَدِيِّ أَعْلَمُنَا ❋ مِنَّا بِرَكْضِ ٱلْجِيَادِ فِي ٱلسَّدَفِ

[*We are more knowing in the planting of young palm trees than we are in the spurring of the coursers at day-break*, where the poet combines prothesis with مِنْ (MN)], they are explained away (Λ): for بِٱلْأَكْثَرِ مِنْهُمْ is accounted for in four ways, (1) that مِنْ does not denote

beginning of extent, but *explanation of the genus*, as in أَنْتَ مِنْهُمُ ٱلْفَارِسُ ٱلشُّجَاعُ *Thou art, of them, the gallant cavalier*, i. e. مِنْ بَيْنِهِمْ *from among them* [359]; (2) that مِنْ is dependent upon a suppressed [word], the full phrase being وَلَسْتَ بِٱلْأَكْثَرِ بِأَكْثَرَ مِنْهُمْ *And thou art not the more, (more) than they* [359], where the suppressed is a *subst.* for the mentioned; (3) that أَلْ is *red.*, and therefore does not prevent the introduction of مِنْ; (4) that مِنْ is i. q. فِي, i. e. بِٱلْأَكْثَرِ مِنْهُمْ *the more among them*: while أَعْلَمُنَا مِنَّا is constructively أَعْلَمُ مِنَّا the *post.* being meant to be understood as rejected, like the ل in وَأَرْسَلْنَاهَا ٱلْعِرَاكَ [78] (MN). Nor does one say (IY)] زَيْدٌ أَفْضَلُ; and, similarly, in the *fem.*, *du.*, and *pl.*, one does not say فُضْلَى, nor أَفْضَلَانِ, nor فُضْلَيَانِ, nor أَفَاضِلُ, nor فُضْلَيَاتٌ, nor فُضَلٌ [18]: but they must be made *det.* by the ل or by prothesis, as ٱلْأَفْضَلُ *the most excellent* and ٱلْفُضْلَى *the most excellent*, أَفْضَلُ ٱلرِّجَالِ *the most excellent of the men* and فُضْلَى ٱلنِّسَاءِ *the most excellent of the women* (M). The أَفْعَلُ of superiority is always used (IY, R) with one of the three mentioned (R), [i. e.,] with the [comparatival] مِنْ, the *art.*, or prothesis (IY), not being devoid of all; nor having two of them combined, except extraordinarily. It is not devoid of all, because

it is applied to denote *superiority of the thing to another*. and, with مِنْ and prothesis, the inferior is expressed mentioned; while, with the *art.*, it is virtually mentioned, because the *art.*, being used to indicate a specified object previously mentioned, literally or virtually, is an indication of the أَفْعَلُ that has the inferior mentioned with it, as, when a person seeks *a more excellent than Zaid*, and you say عَمْرٌو ٱلْأَفْضَلُ *'Amr is the more excellent*, i. e., *is that more excellent*, i. e., *is the person that, we say, is more excellent than Zaid*. And according to this, in every case, the *art.* with the أَفْعَلُ of superiority denotes *knowledge* [599], in order that أَفْعَلُ may not be entirely divested of the mention of the inferior. Nor are two of the three combined, because each of them serves instead of the others in importing the mention of the inferior; and, none of them having any import except that, the mention of another, when one has been mentioned, would be a mere pleonasm (R).

§. 356. The أَفْعَلُ of superiority is of three kinds, (1) what must agree [in number and gender] with what it belongs to, which [kind] is the synarthrous, as زَيْدٌ ٱلْأَفْضَلُ *the most excellent Zaid* and هِنْدٌ ٱلْفُضْلَى *the most excellent Hind*, ٱلزَّيْدَانِ ٱلْأَفْضَلَانِ and ٱلْهِنْدَانِ ٱلْفُضْلَيَانِ, and ٱلزَّيْدُونَ ٱلْأَفْضَلُونَ [or ٱلْأَفَاضِلُ (M Ad)] and ٱلْهِنْدَاتُ ٱلْفُضْلَيَاتُ or ٱلْفُضَلُ: (2) what must not agree,

but be always in the *sing. masc.*, [whether its qualified be *sing.*, *du.*, or *pl.*, *masc.* or *fem.* (MAd),] which is of two sorts, (a) the anarthrous and aprothetic, as زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو or هِنْدٌ *Zaid*, or *Hind is, more excellent than* *'Amr*, اَلزَّيْدُونَ أَفْضَلُ and اَلزَّيْدَانِ أَفْضَلُ مِنْ عَمْرٍو , and اَلْهِنْدَانِ or اَلْهِنْدَاتُ مِنْ عَمْرٍو (Sh): [here] agreement is not allowable; and therefore it is said that أُخَرُ [18] is made to deviate from آخَرُ, [which ought to be used (Sn)]; and that كَأَنَّ صُغْرَى الخ [357,359] is a solecism (A): (b) the *pre.* to an *indet.*, as زَيْدٌ أَفْضَلُ رَجُلٍ *Zaid is a most excellent man* and هِنْدٌ اَلزَّيْدَانِ أَفْضَلُ اِمْرَأَةٍ *Hind is a most excellent woman*, اَلزَّيْدُونَ أَفْضَلُ and اَلْهِنْدَانِ أَفْضَلُ اِمْرَأَتَيْنِ , and أَفْضَلُ رَجُلَيْنِ اَلْهِنْدَاتُ أَفْضَلُ and نِسْوَةٍ رِجَالٍ (Sh): that [*indet.* (Sh) *post.* (A)] must agree [in number and gender (MAd) with the *n.* qualified (A, MAd) by the أَفْعَلُ of superiority (MAd)], as exemplified: and, as for II. 38. [118], it is in full أَوَّلَ فَرِيقٍ كَافِرٍ بِهِ *the first (party) to disbelieve it* (Sh, A), otherwise أَوَّلَ كَافِرِينَ would be said; or is وَلَا يَكُنْ كُلٌّ مِنْكُمْ أَوَّلَ كَافِرٍ *Nor (let each of you) be etc.*, like XXIV. 4. [40] (Sh), i. e., فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمْ *Scourge ye (every one of) them* (MAd): (3) what admits of both constructions, which is the *pre.* to a *det.*, [when *affirmation of superiority to the post.* is intended

(MAd),] as اَلزَّيْدُونَ and اَلزَّيْدَانِ أَفْضَلُ ٱلْقَوْمِ *The two Zaids*, and *The Zaids, are the most excellent of the men*, and هِنْدٌ أَفْضَلُ ٱلنِّسَآءِ and اَلْهِنْدَانِ and اَلْهِنْدَاتُ *Hind is*, and *The two Hinds*, and *The Hinds, are the most excellent of the women*; or, if you please, اَلزَّيْدَانِ أَفْضَلَا هِنْدٌ فُضْلَى ٱلنِّسَآءِ, and اَلزَّيْدُونَ أَفْضَلُو ٱلْقَوْمِ and ٱلْقَوْمِ and اَلْهِنْدَاتُ فُضْلَيَاتُ ٱلنِّسَآءِ and اَلْهِنْدَانِ فُضْلَيَا ٱلنِّسَآءِ: (a) disagreement is better, [or, as said in the Aud and Tsr, is the prevalent usage (MAd),] as in وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَى حَيٰوةٍ II. 90. *And thou wilt assuredly find them to be the most greedy of men for life*, not أَحْرَصِى ٱلنَّاسِ; and in

وَمَبَّةُ أَحْسَنُ ٱلثَّقَلَيْنِ جِيدًا ❋ وَسَالِفَةً وَأَحْسَنُهُمْ قَذَالَا

[by Dhu-r Rumma, *And Mayya is the most beautiful of mankind and genii in neck, and front of the neck, and the most beautiful of them in back of the head* (AAz)] not حُسْنَى ٱلثَّقَلَيْنِ and حُسْنَاهُمْ: and IS is related to have held disagreement to be necessary; but he is refuted by the texts إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا XI. 29. *Save those who are the meanest of us* and VI. 123. [248] (Sh); and both usages are conbined in the Prophet's saying أَلَا أُخْبِرُكُمْ بِأَحَبِّكُمْ إِلَىَّ وَأَقْرَبِكُمْ مِنِّى مَجَالِسَ يَوْمِ ٱلْقِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا *Now will I inform you of the dearest of you to*

me, and the nearest of you to me in the assemblies of the day of resurrection—(they are) the best of you in morals (IA, A); while [IA asserts that] those who allow both constructions say that agreement is more elegant, for which reason [Th,] the author of the Faṣīḥ is blamed for saying فَاخْتَرْنَا أَفْصَحَهُنَّ *in which case we have chosen the most elegant of them*, where, say they, he ought to have said فُصْحَاهُنَّ (IA): (b) if *affirmation of superiority* be not intended (IA, Aud, A, MAd) at all [357] (A, MAd, MKh), or be intended (A, Tsr, MAd, MKh) unrestrictedly (Tsr, MAd, MKh), i.e. (MKh), not over the *post.* alone, but over it and over [all (A)] others (A, MKh), then agreement [with the qualified (Tsr, MAd)] is necessary (IA, Aud, A, MAd), because of the resemblance of this أَفْعَلُ to the syn-arthrous [in determinateness and (MKh)] in being devoid of مِنْ in letter and sense (Tsr, MKh), as النَّاقِصُ وَالْأَشَجُّ أَعْدَلَا بَنِي مَرْوَانَ *The reducer*, [i. e., Yazīd Ibn AlWalīd Ibn ʿAbd AlMalik Ibn Marwān, so named because he reduced the allowances of the soldiers (Tsr, Sn, MAd, MKh)], *and the scarred*, i. e., ʿUmar Ibn ʿAbd Al-ʿAzīz Ibn Marwān, so named because of a scar (Tsr, Sn, MAd, MKh) on his forehead (Tsr), from the blow of a beast (Tsr, Sn, MAd),] *are the two just*, or *two justest* of men, *of the Banū Marwān*, [where أَعْدَلَا admits of being rendered by what contains no *affirmation of superiority* (Tsr,

MAd),] i e., عَادِلًا بَنِي مَرْوَانَ (IA, Aud, A, MAd), because none of the Banù Marwān participates with them in justice (Tsr, Sn, MAd), since there is no just man among them besides these two (MKh), or of meaning *unrestricted excess* (Tsr, MAd); and as مُحَمَّدٌ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ قُرَيْشٍ *Muḥammad (God bless him and give him peace!) is the most excellent of* (mankind, from among) *Ḳuraish* i. e. أَفْضَلُ ٱلنَّاسِ مِنْ بَنِي قُرَيْشٍ: (c) the prothesis of these two sorts [mentioned in (b)] denotes mere *particularization* [*of the qualified*, as being, e.g., of a certain tribe, not *explanation of the inferior* (Sn)]; and therefore أَفْعَلُ in them may be *pre.* to what it is not part of, contrary to the أَفْعَلُ in which the sense of مِنْ is meant to be understood, this being always part of what it is *pre.* to: and for what reason يُوسُفُ أَحْسَنُ إِخْوَتِهِ *Joseph is the handsomest of* mankind, from among *his brethren*, or *the handsome* man *of his brethren*, is allowable if ٱلْأَحْسَنُ مِنْ بَيْنِهِمْ or حُسْنُهُمْ be intended; but is disallowed if أَحْسَنُ مِنْهُمْ *handsomer than they* be intended (A).

§ 357. When the inferior is known (R), مِنْ [with its *gen.* (R, IA, Aud, A)] is sometimes suppressed (M, R, IA, Aud, A), because indicated (IA), as in XVIII. 32. [355], i. e, مِنْكَ (IA, Aud), where expression and suppression occur; and in وَٱلْآخِرَةُ خَيْرٌ وَأَبْقَى LXXXVII.17.

And the life to come is better and more lasting than the present life) (Aud), i. e. مِنَ ٱلْحَيٰوةِ ٱلدُّنْيَا (Tsr). being then supplied, [and therefore like the spoken; so that you do not put the *art.*, as you do not put it with مِنْ, because the virtually present is like the literally present (IY)]: and hence يَعْلَمُ ٱلسِّرَّ وَأَخْفَى XX. 6. *He knoweth the secret, and a* thing *more hidden* (*than the secret*), [vid. the *inmost thought of the soul* (B),] i. e., وَأَخْفَى مِنَ ٱلسِّرِّ; and the saying of the poet [looking at some fat camels belonging to other men (AAz)]

يَا لَيْتَهَا كَانَتْ لِأَهْلِي إِبِلًا ❊ أَوْ هُزِلَتْ فِي جَنْبِ عَامٍ أَوَّلَا

[*O would that they were camels for my people, or had been made lean in a drought of a year before* (*this year*)! (AAz)], i. e. أَوَّلَ مِنْ هٰذَا ٱلْعَامِ; and your saying ٱللّٰهُ أَكْبَرُ *God is greater* (*than every thing*), [i. e., مِنْ كُلِّ شَيْءٍ (IY)]; and the saying of AlFarazdaḳ

إِنَّ ٱلَّذِي سَمَكَ ٱلسَّمَآءَ بَنَى لَنَا ❊ بَيْتًا دَعَائِمُهُ أَعَزُّ وَأَطْوَلُ

[below] (M) *Verily He that raised the heaven has built for us a house, whose pillars are mightier* (*than the pillars of every house*), *and taller* (*than they*), i. e. أَعَزُّ مِنْ دَعَائِمِ كُلِّ بَيْتٍ وَأَطْوَلُ مِنْهَا (AAz). That suppression occurs (1) often when أَفْعَلُ is an *enunc.* (IY, R, IA, Aud, A), actually or *orig.* (Tsr), as in the text (IA, A), XVIII. 32. (Sh), and the like, being frequent in the Ḳur (IA);

and hence اَللّٰهُ أَكْبَرُ and إِنَّ ٱلَّذِى سَمَكَ ٱلسَّمَآءَ [above] and

سَتَعْلَمُ أَيُّنَا لِلْمَوْتِ أَدْنَى ❊ إِذَا أَدْنَيْتَ لِى ٱلْأَسَلَ ٱلسِّحَارَا

[by 'Antara, addressing 'Umāra Ibn Ziyād al 'Absī *Thou shalt know which of us is nearer to death than his fellow, when thon bringest near to me the thirsty spears*, i. e. أَدْنَى مِنْ صَاحِبِهِ (AKB)]: though, in such cases, it may be said that the elided is the *post.*, i. e., أَكْبَرُ *the greatest of everything* and أَعَزُّ دَعَائِمَ *most mighty pillars* (R): (2) seldom when أَفْعَلُ is (IY, R, IA, Aud, A) not an *enunc.* (R, IA), [but] (a) an *ep.* (IY, Aud, A), as in

تَرَوَّحِى أَجْدَرَ أَنْ تَقِيلِى ❊ غَدًا بِجَنْبَىْ بَارِدٍ ظَلِيلِ

(Aud, A), by Uḥaiḥa Ibn Al Julāḥ *Grow tall*, O young palm-tree, and come to, i. e., [reach and (EC)] take *a* place *more fit* [*than any other that thou should sleep at noon*, i. e., *shouldst grow and flourish*, therein *tomorrow*, *by the two sides of cool, shady* water (FA, EC), i. e., تَرَوَّحِى وَأْتِى مَكَانًا أَجْدَرَ مِنْ غَيْرِهِ بِأَنْ تَقِيلِى فِيهِ (Aud, A), as IM says in the CK (Tsr); or (b) a *d. s.* (Aud, A), as in

دَنَوْتَ وَقَدْ خِلْنَاكَ كَٱلْبَدْرِ أَجْمَلَا ❊ فَظَلَّ فُؤَادِى فِى هَوَاكَ مُضَلَّلَا

[*Thou drewest near, more fair* (*than the full moon*), *when we had fancied to be like the full moon*; *and my heart became seduced into love of thee* (MN)], i. e.,

أَجْمَلَ مِنَ ٱلْبَدْرِ (IA, Aud, A), as IM says in the CT (Tsr): for, since suppression of the *enunc.* is more frequent than suppression of the *ep.* and *d. s.*, suppression of part of it also is more frequent than suppression of part of them (R). The أَفْعَلُ [of superiority (IA,A)] is [said to be (IA)] sometimes used divested of the sense of *superiority* (R,IA,A), and renderable by (1) an *act. part.* (R,Sn), as رَبُّكُمْ أَعْلَمُ بِكُمْ XVII. 56. *Your Lord is acquainted with you* (IA,A), i. e., عَالِمٌ بِكُمْ (IA,Sn): or (2) an assimilate *ep.* (R,Sn), whence وَهُوَ ٱلَّذِى يَبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ XXX. 26. *And He is the* One *that beginneth creation, and then repeateth it (after their destruction); and it is easy to Him* (R,IA,A), i. e., هَيِّنٌ عَلَيْهِ (IA,Sn), as is said, since one thing is not *easier* to Him than another (R); and وَإِنْ مُدَّتِ ٱلْأَيْدِى آلخ [503] (IA, A), i. e., بِعَجَلِهِمْ (IA,Sn) and عَجَلٌ (Sn,J); and إِنَّ ٱلَّذِى سَمَكَ آلخ [above] (IA,A), i. e., عَزِيزَةٌ طَوِيلَةٌ *mighty, tall* (IA); and

قُبِّحْتُمْ يَا آلَ زَيْدٍ نَفَرَا ❊ ٱلْأَمَ قَوْمٍ أَصْغَرًا وَأَكْبَرَا

Be ye cast out from good, O race of Zaid, as a family! (Ye are) a most ignoble people, small or great (AKB)], i. e., صَغِيرًا أَوْ كَبِيرًا; and

وَإِلَّا فَمِنْ آلِ ٱلْمُرَارِ فَإِنَّهُمْ ❊ مُلُوكٌ عِظَامٌ مِنْ مُلُوكٍ أَعَاظِمِ

[by an Arab of the desert, *And, if not (of the race of Hāshim), then of the race of (Ākil) alMurār, (kings of AlYaman; for verily they are great kings of great kings* (AKB)], i. e., عِظَامٍ (R); and

أَتَهْجُوهُ وَلَسْتَ لَهُ بِكُفْءٍ ❋ فَشَرُّكُمَا لِخَيْرِكُمَا ٱلْفِدَآءُ

(A), by Hassān [Ibn Thābit (SR)], *What! dost thou satirize him, when thou art not like unto him? Then the bad* one *of you two shall be the sacrifice for the good* one *of you* (Sn). According to Mb, that usage is regular; but [IM says in the Tashīl that (A)], according to the soundest opinion, it is confined to hearsay (R, IA, A). And [IM says in the CT that (A), when it is used in this sense (R),] adherence to the *sing. masc.* is more common (R, A) than agreement [with the qualified in number and gender], because it is treated like the prevalent, which is the original أَفْعَلُ, i. e., the أَفْعَلُ of superiority with مِنْ [356] (R); but that it is sometimes pluralized when what it belongs to is *pl.*, as

إِذَا غَابَ عَنْكُمْ أَسْوَدُ ٱلْعَيْنِ كُنْتُمْ ❋ كِرَامًا وَأَنْتُمْ مَا أَقَامَ ٱلْأَكَارِمُ

[by Al Farazdak, *When* mount *"Black-eyed" vanishes from you, ye will be noble; while ye, so long as it abides, will be the ignoble* (MN), meaning *ye will always be ignoble*, because this mountain will not vanish (MN,Sn)]; and, says he, since it may be pluralized, because divested of the sense of *superiority*, it may be made *fem.*, so that

the saying كَأَنَّ صُغْرَى الخ *As though small and great etc.* [356, 359] is correct (A). As for أَوَّلُ *former*, it is 1) أَفْعَلُ (M, R), according to the BB R), as is proved by [the fem. (IY)] اَلْأُولَى and [the *pl. fem.* (IY)] اَلْأُوَلُ (M), like اَلْأَصْغَرُ, *fem.* اَلصُّغْرَى, *pl. fem.* اَلصُّغَرُ, and اَلْأَكْبَرُ, *fem.* اَلْكُبْرَى, *pl. fem.* اَلْكُبَرُ, as LXXIV. 38. [248], أَوَّلُ being أَفْعَلُ; and أُولَى, *orig.* وُولَى [below], being فُعْلَى; and أُوَلُ being فُعَلُ (IY): (a) the majority of the BB hold that أَوَّلُ is of the composition of وَوَلٌ, like دَدَنٌ *sport* (R), its ف and ع being a و (IY); though this composition is not used, except in أَوَّلُ and its variations (R); أَوَّلُ having no *v.*, like آبَلُ [353] (M): but some say that it is *orig.* أَوْأَلُ, [having Hamza for its medial (Jh),] from وَأَلَ *escaped*, because escape lies in *outstripping*; while others say that it is orig. آوَلُ, from آلَ *reverted*, because every thing reverts to its *first* [state], أَوَّلُ being أَفْعَلُ in the sense of the *pass.*, like أَشْهَرُ and أَحْمَدُ *more praiseworthy* [354]; and in the [last] two cases the Hamza is anomalously converted into و: (2) فَوْعَلٌ, say the KK, (a) from وَأَلَ, [its *o.f.* being وَوْأَلُ, and (KF)] the Hamza being transferred to the position of the ف; or (b), as some of them say, of the composition of وَوَلٌ, [its *o. f.* being وَوَّلُ, and (Jh)] the first و being converted into Hamza. But its

being declined like the أَفْعَلُ of superiority, and its being used with مِنْ, falsify [the assertion of the KK as to] its being فَوْعَلٌ; and, as for أَوَّلَةٌ and أَوَّلَتَانِ, they belong to the speech of the vulgar, and are not correct. The [first] و [of وُوَلَى, which is the *o. f.*] of أُولَى, according to the opinion of the majority of the BB, is necessarily converted into Hamza, on account of its *pl.*, *vid.* أَوَّلُ, [*orig.* وُوَّلُ, the first و of] which is necessarily converted into Hamza, like [the first و in] such as أَوَاصِلُ, *pl.* of وَاصِلَةٌ [683]: but, according to those who say that أَوَّلُ is أَفْعَلُ from وَأَلَ, the *o. f.* of أُولَى is وُوْلَى, the و being converted into Hamza, as in أُجُوهٌ [237, 683]; and then the second, quiescent, Hamza into و, as in أُومِنَ [661], for which reason it returns to its *o. f.* of Hamza in Ḳālūn's reading عَادًا ٱلْأُولَى LIII. 51. *The first* ʿĀd, because the first [Hamza] is elided, the ل of the *art.* being mobilized with its vowel [Ḍamma (B)], so that the combination of two Hamzas is removed. Thus أَوَّلُ *former* is like أَسْبَقُ *anterior, prior, more preceding* or *prevenient* or *outstripping*, in sense, declension and construction. You say, in declining it, (1) *masc.*, (a) *sing.* اَلْأَوَّلُ *the first*; (b) *du.* اَلْأَوَّلَانِ; (c) *pl.* اَلْأَوَّلُونَ, and اَلْأَوَائِلُ [715] (R), and اَلْأَوَالِي by transposition (Jh,

KF): 2) *fem.*, (a) *sing.* اُلْأُولَى; (b) *du.* اُلْأُولَيَانِ; (c) *pl.* اُلْأُولَيَاتُ, and اُلْأُوَلُ [248] (R) [or اُلْأُوَّلُ], like صُرَدٌ and رُكَّعٌ (KF). And الْأُوَلُ is used [as an *ep.*] for the [broken] *pl. masc*, considered as being [tropically] *fem.* [270]: the poet says

عَوْدٌ عَلَى عَوْدٍ لِأَقْوَامٍ أُوَلْ ❋ يَمُوتُ بِالتَّرْكِ وَيَحْيَا بِالْعَمَلْ

An old (camel) upon an old (road) belonging to former peoples, that dies by abandonment, and lives by work

(Jh on وأل), i. e., بَعِيرٌ مُسِنٌّ عَلَى طَرِيقٍ قَدِيمٍ (Jh on عود); but, if you please, you say اَلْأُوَّلُونَ (Jh on وأل). And you say, in construction, زَيْدٌ أَوَّلُ مِنْ غَيْرِهِ *Zaid is prior to others*, هُوَ أَوَّلُهُمْ *He is the first of them*, and هُوَ الْأَوَّلُ *He is the first*. But since, according to the correct opinion, the expression أَوَّلُ is not derived from anything used, neither from a *v.*, like أَحْسَنُ, nor from a substantive, like أَحْنَكُ [353], the sense of qualificativity in it is obscure, since qualificativity is apparent only with respect to the word that the *qual.* is derived from, and to the qualifiability of that derived *qual.* by that word, as in أَعْلَمُ *more learned*, i. e., ذُو عِلْمٍ أَكْثَرَ مِنْ عِلْمِ غَيْرِهِ *possessed of learning more than the learning of another*; and أَحْنَكُ *more voracious*, i. e., ذُو حَنَكٍ أَشَدَّ مِنْ حَنَكِ غَيْرِهِ *possessed of a palate*, [i. e., *appetite*,] *more than the palate*, [i. e., *appetite*,] *of another*: whereas the

qualificativity of أَوَّلُ is apparent only by reason of its being renderable by the *deriv.*, vid. أَسْبَقُ ; so that أَوَّلُ becomes like [أَسَدٌ in] مَرَرْتُ بِرَجُلٍ أَسَدٍ, i. e., جَرِيءٍ [142]. Its qualificativity, therefore, must not be regarded, except when the qualified is expressly mentioned before it, as يَوْمًا أَوَّلَ *on a former day*; or when the comparatival مِنْ is expressly mentioned after it, since this مِنْ is an indication that أَفْعَلُ is not a substantive, like أَكَلٌ and أَيْدَعُ [249]. If, then, it be devoid of both together, and be not synarthrous or *pre.*, Tanwin and the sign of the *gen.* are introduced into it, because of the obscurity of its qualificativity, as in 'Alī's saying أَحْمَدُهُ أَوَّلًا بَادِئًا *I will praise Him first, at the beginning*; and in the saying مَا تَرَكْتُ لَهُ أَوَّلًا وَلَا آخِرًا *I have not left to him a first, nor a last* (R), i.e., لَا قَدِيمًا وَلَا حَدِيثًا *neither an old, nor a new* (IY on § 324). But أَوَّلُ may have its *post.* suppressed, and be *uninfl.* upon Ḍamm, when it is renderable by the *adv.* of time, as لَعَمْرُكَ مَا أَدْرِي الخ [201], i.e., أَوَّلَ أَوْقَاتِ غُدُوِّهَا *at the first* (*of the times of its going in the early morning*). And you say مَا لَقِيتُهُ مُذْ عَامٌ أَوَّلُ *I have not met him since a former year*, with أَوَّلُ in the *nom.* as *ep.* of عَامٌ, i.e., عَامٌ أَوَّلُ مِنْ هٰذَا الْعَامِ *a year anterior* (*to this year*). And some of the Arabs say مُذْ عَامٌ أَوَّلَ

with Fatḥ of أَوَّلَ ; but this is rare. S relates on the authority of Khl, that [here] they make it an *adv.*, as though مُذْ عَامٍ قَبْلَ عَامِكَ *since a year before* (*thy year*) were said: but the rendering of أَوَّلَ by قَبْلَ involves a difficulty, because, the *first* of the thing being the *foremost* of its parts, أَوَّلَ عَامِكَ means *in the foremost of the parts of the year*, either *of its days*, or *of its nights*, or *of its times*; whereas قَبْلَ عَامِكَ means *in the time preceding the whole of its parts*: and, if أَوَّلَ were i. q., قَبْلَ عَامِكَ *before* (*thy year*), its *post.* would be suppressed, and therefore it would necessarily be *uninfl.* upon Ḍamm أَوَّلُ, however, here may be i. q., أَوَّلَ مِنْ عَامِكَ *anterior* (*to thy year*), the *adv.* being an *ep.* of عَامٌ i. e., عَامٌ كَائِنٌ فِي زَمَانٍ أَسْبَقَ مِنْ عَامِكَ *a year* (*being in a time*) *anterior* (*to thy year*). And it is not improbable that أَوَّلَ, though an *ep.* of the *nom.*, may be put into the *gen.* by imagining the qualified to be in the *gen.*, because what follows مُذْ is sometimes governed in the *gen.* [203]; so that it is like وَلَا نَاعِبٍ الخ and LXIII. 10. [426,538]: and, according to this, أَوَّلَ is in the *gen.*; not in the *acc.*, [as in the former construction]. And, when you have not seen Zaid for a day, you say مَا رَأَيْتُهُ مُذْ أَوَّلُ مِنْ أَمْسِ *I have not seen him since the day before yesterday*;

and, when you have not seen him for two days, مَا رَأَيْتُهُ مُذْ أَوَّلَ مِنْ أَوَّلَ مِنْ أَمْسِ *I have not seen him since the day before yesterday*: but you do not go beyond that (R).

§. 358. آخَرُ is [a substantive, meaning *one of two things*; on the measure of (Jh)] أَفْعَلُ, [the *fem.* being أُخْرَى (Jh,KF); except that it contains the sense of (Jh)] an *ep.* (IY), i. q., غَيْرٌ *another* [90] (KF), because أَفْعَلُ مِنْ كَذَا is found only in the *ep.* (Jh). But آخَرُ has a predicament not belonging to any of its fellows, vid. that مِنْ is always suppressed from it when *indet.* [355] (M). The sense of *superiority* is altogether obliterated from it: so that it is not used either with مِنْ, or with prothesis; but is used either anarthrous or synarthrous, And, since the sense of مِنْ is not supplied with the anarthrous, it agrees in gender and number with what it belongs to (R). For آخَرُ so often used apart from the qualified, as مَرَرْتُ بِرَجُلٍ كَذَا وَ بِآخَرَ *I passed by such a man and by another*, that they treat it as a substantive, making it *du.*, *pl.*, and *fem.* [356] (IY). They say مَرَرْتُ بِآخَرَيْنِ *I passed by two others*, and بِآخَرِينَ [or بِأُخَرَ (Jh, KF)] *by others*; and [in the *fem.* (IY)] بِأُخْرَى [or بِأُخْرَاةٍ (KF)] *by another*, [*du.* (IY)] بِأُخْرَيَيْنِ *by two others*, and [*pl.* (IY)] بِأُخَرَ and بِأُخْرَيَاتٍ *by others* (M): the Ḳur has

وَآخَرُونَ ٱعْتَرَفُوا بِذُنُوبِهِمْ IX. 103. *And others have confessed their sins* and وَأُخَرُ مُتَشَابِهَاتٌ III. 5 [593] (IY). It is a mistake to say ٱبْتَعْتُ عَبْداً وَجَارِيَةً أُخْرَى *I bought a male slave and another slave-girl*, because the Arabs qualify by آخَرُ and أُخْرَى and their [*dus.* and] *pls.* only [such words as denote] what is homogeneous with the [person or thing] previously mentioned, as أَفَرَأَيْتُمُ ٱللَّاتَ وَٱلْعُزَّى وَمَنَاةَ ٱلثَّالِثَةَ ٱلْأُخْرَى LIII. 19,20. *Have ye then considered AlLāt and Al'Uzzà and Manāt the third, the other?* and فَمَنْ شَهِدَ مِنْكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ II. 181. *Therefore whosoever of you is present during the month, let him fast therein; and whosoever is sick, or on a journey*, for him shall be a fast of *a number of other days*, مَنَاةَ being qualified by أُخْرَى because *Manāt* is homogeneous with *AlLāt* and Al 'Uzzà, and أَيَّامٍ by أَخَرَ because the *days* are homogeneous with *the month*; whereas, *the slave-girl* not being homogeneous with the *male slave*, since the former is *fem.*, while the latter is *masc.*, جَارِيَةً may not be qualified by أُخْرَى, as one does not say جَآءَتْ هِنْدٌ وَرَجُلٌ آخَرُ *Hind and another man came*. For آخَرُ is of the *cat.* of أَفْعَلُ, [the person or thing denoted by] which is homogeneous with the [person or thing] mentioned after it, as is proved by the

fact that, when you say قَالَ ٱلْفِنْدُ ٱلزِّمَّانِىُّ وَقَالَ آخَرُ *Al Find azZimmānī* [one of the poets of the Ḥamāsa (CD),] *says, and another says,* the full phrase is وَقَالَ آخَرُ مِنَ ٱلشُّعَرَآءِ *and another* (*of the poets*) *says.* And, as for the saying of the poet

صَلَّى عَلَى عَزَّةَ ٱلرَّحْمٰنُ وَٱبْنَتِهَا ❋ لَيْلَى وَصَلَّى عَلَى جَارَاتِهَا ٱلْأُخَرِ

May the Compassionate bless 'Azza and her daughter Lailà, and bless her other female neighbours!, it is attributable to the poet's having made her daughter to be a female neighbour of hers (D).

§ 359. اَلدُّنْيَا, [when in the sense of *the present life* or *world* (R),] and اَلْجُلَّى, [when in the sense of *the great affair* (R),] are sometimes used anarthrous [and aprothetic (AKB)], as in

يَوْمَ تَرَى ٱلنُّفُوسُ مَا أَعَدَّتِ ❋ مِنْ نُزُلٍ إِذَا ٱلْأُمُورُ غَبَّتِ
فِى سَعْيِ دُنْيَا طَالَمَا قَدْ مُدَّتِ

(M, R), by Al 'Ajjāj (M, N, AKB), *On the day* [of resurrection (N)], *when the souls shall see what provision they have made ready, when affairs shall reach their end in the strife of a life that has long been extended* (N, AKB), and the tradition of 'Umar إِنِّى لَأَكْرَهُ أَنْ أَرَى أَحَدَكُمْ سَبَهْلَلًا لَا فِى أَمْرِ دُنْيَا وَلَا فِى أَمْرِ آخِرَةٍ *Verily I dislike to see one of you idle, not* busy *in an affair of the present*

life, nor in an affair of the life to come [397], the intention being to make the matter *indet.*, as though فِى سَعْىٍ دُنْيَوِىٍّ *in a worldly strife* and فِى أَمْرٍ دُنْيَوِىٍّ *in a temporal matter* and آخِرِىٍّ *eternal* were said (K on XX. 72.), and in

وَ إِنْ دَعَوْتِ إِلَى جُلَّى وَ مَكْرُمَةٍ ✻ يَوْمًا سَرَاةَ كِرَامِ ٱلنَّاسِ فَٱدْعِينَا

[by one of the Banù Ḳais Ibn Tha'laba, or, as is said, by Bashama Ibn Hazn anNahshalī, *And, if thou summon to a great affair and a noble feat the chiefs of the nobles of mankind, then summon us* (T, IY)], because they are prevalently applied (M, R) to the two things mentioned, so that the sense of *superiority* is obliterated from them (R); and thus they are confounded with substantives (M), for which reason they, like اَلْأَجْرَع and اَلْأَبْطَح [149], seldom follow a qualified (AKB). اَلدُّنْيَا [725] is *orig.* an *ep.*, on the measure of فُعْلَى: and its *masc.* is اَلْأَدْنَى *the nearest*, from دَنَوْتُ *I drew near*, the و being converted into ى in اَلْأَدْنَى, because fourth [727], and afterwards [the ى] into ا, because mobile and preceded by a letter pronounced with Fath [684] (IY). It is a disgraceful mistake, and a hideous solecism, to say هٰذِهِ دُنْيَا مُتْعِبَةٌ *This is a weary world*, because دُنْيَا and all words on its measure are diptote whether *det.* or *indet.*, the Tanwīn not being affixed to them in either state

(D). The Lexicologists, however, say that the Arabs do sometimes pronounce دُنْيًا with Tanwīn; so that H's declaring it to be a mistake is a mistake on his part: and IHL says that دُنْيًا has been heard declined as a triptote; though, as IJ says, it is extraordinary, strange; nor do we know anything, ending in an ا of femininization, that is declined as a triptote [18], except this word: and it has been heard [so declined] in فِي سَعْيِ دُنْيًا طَالَمَا آلح [above], which is not a poetic license because the measure does not vary in either case (CD). But the correct opinion is that اَلْجُلَّى is an *inf. n.*, like اَلرُّجْعَى [248, 272] and اَلْبُشْرَى [272, 331]; not *fem.* of اَلْأَجَلُّ *the greatest*, like اَلْأَكْبَرُ and اَلْكُبْرَى [248]; because, when an *inf. n.*, it may be made *det.* and *indet.* (IY). And, as for حُسْنَى in the reading وَقُولُوا لِلنَّاسِ حُسْنَى II. 77. *And say ye to men good* and سُوءَى in the saying [of Abu-l Ghūl aṭ Ṭuhawī (T, IY)]

وَلَا يَجْزُونَ مِنْ حَسَنٍ بِسُوءَى ✻ وَلَا يَجْزُونَ مِنْ غِلَظٍ بِلِينِ

[*And that requite not* any *with evil for good, nor requite* any *with softness for roughness* (T, IY)], they are not the *fem.* of أَحْسَنُ *better* and أَسْوَأُ *worse*; but are *inf. ns.*, like رُجْعَى and بُشْرَى [above] (M, R). But [Abù 'Alī AlḤasan (MN)] Ibn Hani [alḤakamī, known as Abù Nuwās (MN),] has been taxed with making a mistake in his saying

كَأَنَّ صُغْرَى وَكُبْرَى مِنْ فَوَاقِعِهَا ❋ حَصْبَاءُ دُرٍّ عَلَى أَرْضٍ مِنَ الذَّهَبِ

[356,357] (M) *As though smaller and greater of its bubbles were pebbles of pearl on a ground of gold* (IY, MN): while in وَلَسْتَ بِالْأَكْثَرِ مِنْهُمْ الخ [355] the مِنْ is not comparatival (M,R), but partitive (R), being like the مِنْ in أَنْتَ مِنْهُمُ الْفَارِسُ الشُّجَاعُ [355] (M), i. e., وَلَسْتَ مِنْ بَيْنِهِمْ ; or the ل may be judged to be *red.*, مِنْ being comparatival, as in

وَرِثْتُ مُهَلْهِلاً وَالْخَيْرَ مِنْهُ ❋ زُهَيْرًا نِعْمَ ذُخْرُ الذَّاخِرِينَا

[by 'Amr Ibn Kulthūm atTaghlabī, *I have inherited* [*the glory of*] *Muhalhil* ('Amr's maternal ancestor), *and* (*the glory of*] *a better than him, Zuhair* (his paternal ancestor). *Then most excellent is the treasure of the treasurer-keepers,* (*glory!*) (EM, AKB)]; or in both verses, according to what is said, another أَفْعَلُ, anarthrous, may be supplied, on which مِنْ depends, i. e., بِالْأَكْثَرِ أَكْثَرَ مِنْهُمْ [355] and وَالْخَيْرَ خَيْرًا مِنْهُ *the better, (a better) than him* (R).

§. 360. The أَفْعَلُ of superiority does not govern like the *v.* (M), because, not being made *du.* or *pl.*, nor *fem.* [356], it is remote from resemblance to the *act. part.*; and becomes like *prim.* substantives, which are not derived from *vs.* (IY). It either is replaceable by a *v.* in the same sense as it, or is not

(IA). If not replaceable by a *v.* in the same sense (IA, A), it does not govern in the *nom.* (R, IA, Aud, Sh, KN, A) an expressed *ag.* (Sh), [whether] an explicit *n.* (R, IA, Aud, KN, A) or a [prominent (A) detached (Aud, Fk, Sn)] *pron.* (Aud, A, Fk), except in a [weak (IA, Sh), rare (Aud, A), anomalous (Sn)] *dial.* (IA, Aud, Sh, A, Fk) transmitted by S (IA, Sh, A, Tsr, Fk), because its resemblance [to the *v.*, and likewise (R)] to the *act. part.*, is weak (R, A), inasmuch as, when anarthrous and aprothetic, it is not made *fem.*, nor *du.* or *pl.* [356] (A). They disallow the government of the explicit *n.* [or detached *pron.*] in the *nom.* by the أَفْعَلُ of superiority because of its resemblance [288] to the أَفْعَلَ of wonder [477] in measure, origin, and intensive signification (ML). Most of (Tsr, Fk, MKh) the Arabs do not say مَرَرْتُ بِرَجُلٍ أَفْضَلَ مِنْهُ أَبُوهُ (M, IA, Aud, Sh, A, Fk) or أَنْتَ (Aud), making أَفْضَلَ govern أَبُوهُ [or أَنْتَ (Tsr)] in the *nom.* (IA, Tsr) as an *ag.*, on the ground that the sense is فَاقَهُ فِي ٱلْفَضْلِ أَبُوهُ or أَنْتَ *I passed by a man to whom his father was*, or *thou wast, superior in excellence* (Tsr) : but put أَفْضَلُ in the *nom.* (M, Tsr, MKh) as a [*prepos.* (Tsr, MKh)] *enunc.* (IY, Tsr, MKh) to أَبُوهُ (Tsr, MKh) or أَنْتَ (Tsr), the *prop.* being [in the position of (IY, Tsr) a *gen.* as (Tsr)] an *ep.* (IY, Tsr, MKh) of رَجُلٍ (Tsr, MKh), as in مَرَرْتُ

مَرَرْتُ بِرَجُلٍ أَخُوكَ أَبُوهُ *I passed by a man whose father was thy brother* (IY); and the *cop.* being the *pron.* governed in the *gen.* by مِنْ (Tsr). Y, however, relates that (R) some of the Arabs allow [the أَفْعَلُ of superiority to govern the explicit *n.* (or detached *pron.*) in the *nom.*, as (R)] مَرَرْتُ بِرَجُلٍ أَفْضَلَ مِنْهُ أَبُوهُ [or أَنْتَ] (IY,R), because it is derived from the *v.*, although its resemblance to the *act. part.* is remote (IY): but that [construction] is not well-known (R); while S says that it is rare, corrupt, because of what we have mentioned (IY). But, if replaceable by by a *v.* (IA, Aud, A, Fk) in the same sense (IA, Tsr, Fk). [e.g.] in the case of الْكُحْلُ [below] (Sh), it governs an expressed *nom.* (IA, Aud, Sh, A, Fk) universally (IA, Aud), by common consent (Sh, Fk) of the Arabs (Sh), vid. when أَفْعَلُ is [*ep.* of a generic substantive (Sh, Tsr, Fk, Sn)] preceded by negation [or the like (IA, Fk), vid prohibition and disapprobatory interrogation (MKh)], and when its *nom.* is [extraneous (IA, Aud, A, Fk), i. e., not connected with the *pron.* of the qualified (Tsr, Sn, MKh),] declared superior to itself in two [different (Tsr)] respects, as in [the saying of the Arabs (Sh, Tsr)] مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الْكُحْلُ مِنْهُ فِي عَيْنِ زَيْدٍ *I have not seen a man in whose eye collyrium is more beautiful than it is in the eye of Zaid* (IA, Aud, Sh, A, Fk),

where the *collyrium*, in respect of its being *in the eye of Zaid*, is superior, and, in respect of its being *in the eye of any other man*, is inferior, the sense being that *collyrium in the eye of Zaid is more beautiful than itself in the eye of any other man* (Tsr), from which *ex.* the case is known as the case of ٱلْكُحْلُ [above] (Sh, Fk). For you may say مَا رَأَيْتُ رَجُلًا يَحْسُنُ فِى عَيْنِهِ ٱلْكُحْلُ كَحُسْنِهِ فِى عَيْنِ زَيْدٍ *I have not seen a man in whose eye collyrum is so beautiful as in the eye of Zaid* (Aud), putting the *v.* يَحْسُنُ in place of أَحْسَنَ, without altering the sense: so says IM (Tsr): while the reason that the أَفْعَلُ of superiority is unable to govern the explicit *n.* in the *nom.* is only that it has no *v.* in its sense [of *excess* (Sn)], whereas in this *ex.* it is replaceable by a *v.* in its sense, as you see (A); and, if the *nom.* were made an *inch.*, [and أَفْعَلُ its *enunc.* (Fk, Sn),] then separation of أَفْعَلُ from مِنْ by an extraneous word, [vid. the *inch.* (YS),] would ensue (A, Fk). And similar are the saying of the Prophet مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى ٱللّٰهِ فِيهَا ٱلصَّوْمُ مِنْهُ فِى عَشْرِ ذِى ٱلْحِجَّةِ *Not in any days is fasting dearer to God than it* is *in the* first *ten* days *of Dhu-l-Ḥijja* [below] (S, IA, Sh); and the saying of the poet [Suḥaim Ibn Wathīl (S), cited by S (IA),]

مَرَرْتُ بِوَادِي ٱلسِّبَاعِ وَلَا أَرَى ❊ كَوَادِي ٱلسِّبَاعِ حِينَ يُظْلِمُ وَادِيا
أَقَلَّ بِهِ رَكْبٌ أَنَوْهُ تَئِبَّةً ❊ وَ أَخْوَفَ إِلَّا مَا وَقَى ٱللّٰهُ سَارِيَا

(S, IA) *I passed by the vale of Wild Beasts; and I do not know any vale like the vale of Wild Beasts, when it grows dark, wherein riders that have come to it tarry less* [*than they* do *in it*], *and more dreadful save so long as God guards a wayfarer* (MN), where he means أَقَلَّ بِهِ ٱلرَّكْبُ مِنْهُمْ بِهِ, but suppresses that [مِنْهُمْ بِهِ (AKB)] for the sake of brevity (S), because of the hearer's knowledge (AKB), the phrase being like مَا رَأَيْتُ كَعَيْنِ زَيْدٍ أَحْسَنَ فِيهَا ٱلْكُحْلُ [below] (MN); and the saying

مَا رَأَيْتُ ٱمْرَأً أَحَبَّ إِلَيْهِ ٱلْـ ❊ ـبَذْلُ مِنْهُ إِلَيْكَ يَا ٱبْنَ سِنَانِ

(Sh) *I have not seen a man that lavishness is dearer to than it* is *to thee, O Ibn Sinān* (Jsh). But the *nom.* governed by أَحَبَّ in the tradition and the [last] verse is a *pro-ag.*, because أَحَبَّ is formed from the *pass. v.* [354], not from the *act.* (Sh). The general rule is that this explicit *n.* should occur between two *prons.*, the first belonging to the qualified, and the second to the explicit *n.*, as exemplified, [the first by the ه in عَيْنِهِ, and the second by the ه in مِنْهُ (Tsr)]: but sometimes the second *pron.* is suppressed, and مِنْ prefixed to the explicit *n.*, [vid. كُحْل (Tsr),] as مِنْ كُحْلِ عَيْنِ زَيْدٍ *than the collyrium of the eye of Zaid*; or to its place, [i. e., the place

of the كُحْل, vid. the عَيْن (Tsr),] as مِنْ عَيْنِ زَيْدٍ *than (the collyrium of) the eye of Zaid*, [one *pre. n.* being suppressed (Aud, A)]; or to the owner of the place, [vid. زَيْد (Tsr),] as مِنْ زَيْدٍ *than (the collyrium of the eye of) Zaid* (Aud, A, Fk), two *pre. ns.* being suppressed: and sometimes nothing is put after the *nom.*, as مَا رَأَيْتُ كَعَيْنِ زَيْدٍ أَحْسَنَ فِيهَا ٱلْكُحْلُ *I have not seen* an eye *like the eye of Zaid, wherein the collyrium is more beautiful* [above] (Aud, A), and similarly مَا رَأَيْتُ كَزَيْدٍ أَحْسَنَ فِي عَيْنِهِ ٱلْكُحْلُ *I have not seen* any man *like Zaid, in whose eye the collyrium is more beautiful* (Sn). And they say مَا أَحَدٌ أَحْسَنُ بِهِ ٱلْجَمِيلُ مِنْ زَيْدٍ *Not any one is good behaviour more beautiful in than (good behaviour in) Zaid*: the *o. f.* is مِنَ ٱلْجَمِيلِ بِزَيْدٍ; then they prefix جَمِيل to زَيْد, because of his connection with it [119] (Aud, A), saying مِنْ جَمِيلِ زَيْدٍ (Tsr); and then they suppress the *pre.* (Aud, A), so that it becomes مِنْ زَيْدٍ (Tsr). And like it is the Prophet's saying مَا مِنْ أَيَّامٍ أَحَبَّ إِلَى ٱللَّهِ فِيهَا ٱلصَّوْمُ مِنْ أَيَّامِ ٱلْعَشْرِ *Not any days is fasting dearer to God in than (fasting in) the days of the ten* [above], *orig.* مِنَ ٱلصَّوْمِ فِي أَيَّامِ ٱلْعَشْرِ, then مِنْ صَوْمِ أَيَّامِ ٱلْعَشْرِ, then مِنْ أَيَّامِ ٱلْعَشْرِ (A). This construction does not occur in the Ḳur (Sh, Fk).

IM says in the CT that it [occurs only after negation, but (A)] may be used [by analogy (Tsr)] after prohibition or interrogation (A, Tsr) containing the sense of negation (A) ; and IHsh follows him in the Commentary on the KN : but no instance of it has been heard ; and it is better to confine oneself to what the Arabs have said (Tsr). The أَفْعَلُ of superiority governs [in the *nom.* (R, IA, Aud, A, Fk·] the latent (R, IA, Aud, Sh, A, Fk) *pron.* (R, IA, Aud, A, Fk), which is its (R) *ag.* (R, Sh). [It exercises this government] in every *dial.* (Aud, A, Fk), [and] without restriction (Sh), i. e., whether it be preceded by negation or not (MAd), as زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو *Zaid is more excellent than 'Amr* (IA, Aud), where أَفْعَلُ contains a latent *pron.* [in the *nom.* as an *ag.* (Tsr)], relating to زَيْدٌ (IA, Tsr), because such government [is weak, its effect not being literally apparent ; so that it (Sn)] does not need strength of the *op.* (R, Sn). IM says in the CK (A), According to the soundest opinion (Fk), it does not govern [in the *acc.* (R, KN, A)] the direct *obj.* (R, Sh, KN, A), unrestrictedly (KN), i. e., whether an explicit *n.* or not (Fk), because it is co-ordinated [in intransitiveness] with the *vs.* denoting *natural dispositions* [432, 484] (YS) : but, if any *n.* suggesting [the allowability of (A)] that [construction] be found after it, such *n.* is [held to be (A)] governed in the *acc.* by a [supplied (A)] *v.* indicated by

أَفْعَلُ (R, A), as in هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ VI.117. *He is wiser* (*than every one*: *He knoweth*) *who strayeth from His path*, i. e., أَعْلَمُ مِنْ كُلِّ أَحَدٍ يَعْلَمُ مَنْ الخ (R); and hence VI. 124. [64,201,202], حَيْثُ being a direct *obj*., in the place of an *acc.*, governed by a supplied *v.* [يَعْلَمُ (Sn)] indicated by أَعْلَمُ (A); and the saying [of Al'Abbās Ibn Mirdās as Sulamī (T)]

فَلَمْ أَرَ مِثْلَ الْحَيِّ حَيًّا مُصَبَّحًا ❊ وَلَا مِثْلَنَا يَوْمَ الْتَقَيْنَا فَوَارِسَا

أَكَرَّ وَأَحْمَى لِلْحَقِيقَةِ مِنْهُمُ ❊ وَأَضْرَبَ مِنَّا بِالسُّيُوفِ الْقَوَانِسَا

(R,A) *And I have not seen the like of the tribe* of the Banù Asad, *as a tribe assailed at morning; nor the like of us, on the day that we encountered, as cavaliers*; and I have not seen any tribe *returning more boldly to the charge, and more vigorous in defending the standard than they, and* not any *more ready to smite than we*, (*we smote, or smiting*) *crests with the swords*, الْقَوَانِسَ being governed in the *acc.* by a [suppressed (AKB)] *v.* [ضَرَبْنَا or نَضْرِبُ (AKB)] indicated by أَضْرَبَ (T): while some allow أَفْعَلُ to be the *op.*, because divested of the sense of *superiority* [357] (A). Nor does it govern the *acc.* assimilated to the direct *obj.* [348], either because it does not govern the direct *obj.* in the *acc.*, and therefore does not govern the *acc.* assimilated to the direct *obj.*: or because the [assimilate] *ep.*'s government of that *acc.*

is subordinate to its government of the *nom.*, and subsidiary to its prefixion to what was governed by it in the *nom.* [348]; whereas أَفْعَلُ does not govern the explicit *n.* in the *nom.*, except on the conditions mentioned [above]; and, if it do govern that in the *nom.*, is not *pre.* to it (R). IM says in the CK (A), The أَفْعَلُ of superiority (R,Sh, A,Fk), (1) when formed from a *self-trans. v.*, (a) if the *v.* be not indicative of *knowledge* [or *ignorance*], nor of *love* or *hatred* (A), is made *trans.* by the ل (R, Sh, A, Fk) to the direct *obj.* (R, Sh,Fk), which belonged to the *v.* before the formation of أَفْعَلُ (R), as هُوَ أَطْلَبُ لِلثَّأْرِ وَأَنْفَعُ لِلْجَارِ *He is quicker to seek blood-revenge, and readier to benefit the neighbour* (A), because the resemblance of أَفْعَلُ to the *v.* and *act. part.* is weak; and, since in the case of the *act. part.* and *inf. n.*, when *trans.* to an *obj.*, support by the ل [346.B, 498,504] is allowable, notwithstanding their strength, that [support] is necessary in the case of أَفْعَلُ, because of its weakness (R): (b) if the *v.* be indicative of *knowledge* (R,A) or *ignorance* (R), is made *trans.* by the ب [346.B, 503] (R,A,Fk), as خَالِدٌ أَعْرَفُ بِالنَّحْوِ وَأَجْهَلُ بِالْفِقْهِ *Khālid is better acquainted with grammar, and more ignorant of law* (Fk), because the ب is sometimes redundantly prefixed to the *obj.* of such *vs.*, and similarly [to the *obj.*] of their *act. parts.* and *inf. ns.* (R): (c) if the *v.* be indicative of *love*

or *hatred*, is made *trans.* by the ل to what is logically the *obj.*, and by إِلَى to what is logically the *ag.* [500, 504] (R, A), i. e., the *lover* or *hater* (R), as اَلْمُؤْمِنُ أَحَبُّ لِلّٰهِ مِنْ نَفْسِهِ وَهُوَ أَحَبُّ إِلَى ٱللّٰهِ مِنْ غَيْرِهِ *The believer loves God more dearly than himself, and he is beloved by God more dearly than any other* (A), i. e., *more dearly than the unbeliver is beloved by Him* (Sn), because such *vs.* are *trans.* to the *lover* or *hater* by means of إِلَى as حَبَّبَ إِلَيْكُمُ ٱلْإِيمَانَ XLIX. 7. *Hath made belief dear to you* and وَكَّرَهَ إِلَيْكُمُ ٱلْكُفْرَ XLIX. 7. *And hath made unbelief hateful to you* (R): (2) when formed from a *v. trans.* [to the direct *obj* by means of a *prep.*, is made *trans.* by that *prep.* (R, A) alone, as هُوَ أَزْهَدُ فِي ٱلدُّنْيَا وَأَسْرَعُ إِلَى ٱلْخَيْرِ وَأَبْعَدُ مِنَ ٱلْإِثْمِ وَ أَحْرَصُ عَلَى ٱلْحَمْدِ وَأَجْدَرُ بِٱلْحِلْمِ وَ أَحْيَدُ عَنِ ٱلْخَنَا *He is more abstinent from the world, and more quick to do good, and more strange to sin, and more covetous of praise, and more worthy of clemency, and more averse to obscenity.* And the *v.* of wonder [477] shares with أَفْعَلْ in this usage, as مَا أَحَبَّ ٱلْمُؤْمِنَ لِلّٰهِ وَمَا أَحَبَّهُ إِلَى ٱللّٰهِ *How dearly the believer loves God, and how dearly he is beloved by God!*, مَا أَعْرَفَهُ بِنَفْسِهِ *How well he knows himself!*, مَا أَقْطَعَهُ لِلْعَوَائِقِ *How quickly he cuts through*

obstacles !, مَا أَزْهَدَهُ فِى ٱلدُّنْيَا *How strictly he abstains from the world !*, مَا أَسْرَعَهُ إِلَى ٱلْخَيْرِ *How quick he is to do good !*, مَا أَحْرَصَهُ عَلَيْهِ *How covetous he is of it !*, and مَا أَجْدَرَهُ بِهِ *How worthy he is of it !* (A). If the *v.* be *trans.* to two *objs.*, [أَفْعَلَ is made *trans.* to the first by the ل ; while (R)] the second is governed in the *acc.*, (1) by a supplied *v.* (R, Fk), according to the BB, indicated by أَفْعَلُ, as أَنَا أَكْسَى مِنْكَ لِعَمْرٍو ٱلثِّيَابَ *I am more wont than thou to clothe 'Amr: (I clothe him) with garments* and أَعْلَمُ مِنْكَ لِزَيْدٍ مُنْطَلِقًا *better able than thou to know Zaid : (I know him) to be departing*, the second *obj.* of أَفْعَلُ, and the *v.* with its first *obj.*, being suppressed, i.e., أَكْسُوهُ ٱلثِّيَابَ and أَعْلَمُهُ مُنْطَلِقًا (R): (2) by أَفْعَلُ itself (R, Fk), according to the KK (R), unrestrictedly, as some say; but, as others say, if renderable by what contains no declaration of superiority, which opinion, says Dm, is good (Fk). By analogy, أَفْعَلُ would be made *trans.* to the second *obj.* also by the ل, but for the fact that the *v.* is not *trans.* to two things of the same sort, like two direct *objs.* or two *ns.* of time or place, by means of two *preps.* alike in form and sense (R). Nor does أَفْعَلُ govern [in the *acc.* (Fk)] the unrestricted or causative or concomitate *obj.* (Sh, Fk). But

it governs [in the *acc.* (R)] (1) the *adv.* (R, Sh), as غَائِمًا رَأَيْنَا ٱلْعِرْضَ آلخ [355] (Sh), because a tinge of the *v.* is sufficient for this (R); (2) the *d.s.* (R, Sh), as زَيْدٌ أَحْسَنُ ٱلنَّاسِ مُتَبَسِّمًا *Zaid is the handsomest of men when smiling* and هٰذَا بُسْرًا أَطْيَبُ مِنْهُ رَطَبًا [77] (Sh), because this resembles the *adv* [74] (R); (3) the *sp.* (R, Sh), as XVIII. 32. [85, 355, 357] and XIX. 75. [147] (Sh), because this is governed in the *acc.* by what is devoid of the sense of the *v.*, as in رَاقُودٌ خَلًّا [85] (R).

THE NOUNS OF TIME AND PLACE.

§. 361. They are applied to denote *time* and *place*, with respect to the occurrence of the act therein, without restriction of person or time, as مَخْرَجٌ meaning *time*, or *place, of unrestricted going out*. And hence they are not made to govern [365] an *obj.* or *adv.*; so that مَقْتَلُ زَيْدًا *time*, or *place, of killing Zaid* or مَخْرَجُ الْيَوْمَ *time*, or *place, of going out to-day* is not said, lest they should become restricted (Jrb). The object of using these promotions is a kind of conciseness and abridgment, since they serve to import the *time*, or *place, of the act*; and, but for them, you would be obliged to use the *v.* with the word زَمَانٌ *time* or مَكَانٌ *place* (IY). They are formed upon the measure of the *aor.* (IY, R) *v.* يَفْعَلُ, except that you put the م in place of the aoristic letter, to distinguish the *n.* from the *v.* (IY). Such of them as are formed from the unaugmented *tril.* are of two kinds, pronounced with Fatḥ, and pronounced with Kasr, of the ع (M). If formed from an unaugmented *tril.* (Jrb), they are upon the measure of (1) مَفْعَلٌ [with Fatḥ (R, Jrb) of the ع (R)], when they are formed from (a) the *v.* whose *aor.* is pronounced with (*a*) Fatḥ of the ع, as مَشْرَبٌ *time*, or *place, of drinking*, [from شَرِبَ *drank*, *aor.* يَشْرَبُ (Jrb,

MASH]; (b) Ḍamm of the ع, as مَقْتَلٌ *vital part, where a wound is fatal* [372] (SH), from قَتَلَ *killed, aor.* يَقْتُلُ (Jrb, MASH): (b) the defective, [i. e., the unsound in the ل (Jrb),] as مَرْمًى *butt* (SH), from رَمَى *shot, aor.* يَرْمِي (MASH), even if they be formed from يَفْعِلُ with Kasr of the ع, like [مَرْمًى and] مَثْوًى *abode*, or be quasi-sound, belonging to the *cat.* of the و, like مَوْلًى meaning *place of government* (R), in order that the word may be lightened (R, Jrb) by conversion of the ل into ا (R): (2) مَفْعِلٌ [with Kasr (R, Jrb) of the ع (R)], when they are formed from (a) the *v.* whose *aor.* is pronounced with Kasr of the ع, as مَضْرِبٌ *time*, or *place, of striking*, [from ضَرَبَ *struck, aor.* يَضْرِبُ (Jrb, MASH)]: (b) the quasi-sound, i. e., the unsound in the ف (Jrb), belonging to the *cat.* of the و (R),] as مَوْعِدٌ *time* or *place, of appointment* (SH), from وَعَدَ *promised, aor.* يَعِدُ (MASH), even if the *aor.* be on the measure of يَفْعَلُ, like مَوْجِلٌ *dreadful place* (R),[or more fully]whether the ع of the *aor.* be pronounced with Fatḥ, Ḍamm, or Kasr (AAz), because Kasr with the و is lighter than Fatḥ (Jrb): but the KK transmit مَوْضَعٌ *place*; and some *ns.*, neither *inf. ns.* nor *ns.* of place, occur on the measure of مَفْعَلٌ with Fatḥ, like مَوْحَلٌ [18, 325. A] and مَوْهَبَةٌ *a pool* (R): while the quasi-sound

belonging to the *cat.* of the ى. [in which the ى is a ف (S),] is treated like the sound (S, R), as مَيْقَظٌ *time*, or *place*, *of waking*, from يَيْقَظُ *wakes* (R), because [the *aor.* in] it is complete, and is not altered, since the ى with the ى is lighter [than with the و] (S). The reason why the *ns.* of time and place are not pronounced with Ḍamm of the ع, when the *aor.* is so pronounced, is that مَفْعُلٌ does not occur [in the language (R)], except [extraordinarily, as (R)] in مَكْرُمٌ and مَعُونٌ; so that they deviate to Fatḥ, because it is light (R, Jrb). But the following [twelve (Jrb) words (R, Jrb), formed from يَفْعُلُ with Ḍamm of the ع (R),] occur [upon the measure of مَفْعِلٌ (R) with Kasr (R, Jrb), because Kasra is the sister of Ḍamma, for which reason Kasr and Ḍamm often occur in the *aor.* of the same *v.*, like حَشَرَ *collected, gathered together, mustered*, *aor.* يَحْشُرُ (Jrb)] :—(1) مَنْسِكٌ *place of worship* [below]; (2) مَنْجِزٌ *place where camels are slaughtered*; (3) مَنْبِتٌ *place where plants grow*; (4) مَطْلِعٌ *time*, or *place of rising* [below]; (5) مَشْرِقٌ *east*; (6) مَغْرِبٌ *west*; (7) مَفْرِقٌ *crown of the head* [below]; (8) مَسْقِطٌ *time*, or *place*, *of falling* or *dropping*; (9) مَسْكِنٌ *place of abode* [below]; (10) مَرْفِقٌ *elbow*; (11) مَسْجِدٌ *mosque* [below]; (12) مَنْخِرٌ *nostril* [372] (SH). And hence

مَظِنَّة *place where a thing is thought to be* [362] (R). And in some words Fatḥ, [according to analogy (MASH), as well as Kasr, of the ع (R)] has been heard, vid (1) مَنْسَك (above) (R, MASH), both being read in جَعَلْنَا مَنْسَكًا XXII. 35, 66. *Have We appointed a place of worship*; (2) مَطْلَع (MASH); (3) مَفْرِق; (4) مَسْكَن; (5) مَسْجِد (R, MASH); (6) مَحْشَر *place of congregation* or *muster* [below] (R): while Fr says that in all of them Fatḥ is allowable, even if it have not been heard (MASH). But مَحَلّ meaning *place of alighting* is [so pronounced] because its *aor.* is biform, فَيَحُلَّ in XX. 83. [411] being read with both vowels; [and مَحْشَر may be similarly explained] (R). As for مِنْخَر *nostril* [372], it is a *deriv.*, [formed by alliteration to the Kasra of the خ (Jrb),] like مِنْتِن [252, 343] (SH); but both are extraordinary (Jrb), while there is no other (SH), since مِفْعَل with two Kasras is not one of the formations (Jrb). And some words, formed from يَفْعَل with Kasr, occur with Fatḥ and Kasr, vid مَدَبّ *track* or *course* and مَأْوَى ٱلْإِبِل *nightly resting-place of camels* (R); whereas in the case of anything but *camels*, only مَأْوًى with Fatḥ is said (L).

§. 362. IH says in the CM that (Jrb) the ة of femininization is sometimes affixed to some of these *ns.* (M, Jrb),

as though they meant the بُقْعَةٌ *plot*, or *patch, of ground* (IY); whether they conform to analogy (Jrb), like مَزَلَّةٌ [*place of slipping*, which is pronounced with Kasr because its *aor.* is so pronounced (IY)], مَقْبَرَةٌ (M, Jrb *place of burying* (IY), مَشْرَقَةٌ [*place of* the sun's *shining*, which is the *place of sitting in the sun* (IY)], and مَوْقِعَةُ ٱلطَّآئِرِ (M *place whereon the bird alights*, which is [said by IY to be] pronounced with Fath of the ق, being from وَقَعَ *alighted*, *aor.* يَقَعُ with Fath [482] (IY); or differ from it (Jrb), like مَظِنَّةٌ [361] (M, Jrb), which is [said by IY to be] pronounced with Fath, because it is from ظَنَّ *thought*, *aor.* يَظُنُّ with Ḍamm (IY). But, as for those which occur on the measure of مَفْعُلَةٌ with Ḍamm (M, Jrb), like مَقْبُرَةٌ [*place of graves* (IY)], مَشْرُقَةٌ *place in which exposure to the sun occurs*, مَشْرُبَةٌ *upper-chamber* (IY), and مَسْرُبَةٌ *hair on the breast* (M), they are *ns.* [so constituted (AAz),] not made to follow the course of the *v.* (M,Jrb), the *act's proceeding in them* not being meant (AAz), but are like قَارُورَةٌ *flask, bottle, phial* (Jrb); and, if the *place of the act* were meant, مَقْبَرَةٌ [above], مَشْرَقَةٌ, and مَشْرَبَةٌ with Fath would be said (IY). The affixion of the ة in (Jrb) such [a formation] as مَظِنَّةٌ, or مَقْبُرَةٌ is not regular (SH), but confined to hearsay

(Jrb), since the rule is that مَفْعَلٌ in the *n.* of time and place, and in the *inf. n.*, should be denuded of the ة (R).

§. 363. All of that is in the unaugmented *tril.* (Jrb). And whatever is formed from the augmented *tril.* or the *quad.* is identical in expression with the *pass. part.* (M, R, Jrb), with unbroken regularity, as in the case of the *inf. n.* beginning with م [333] (R), like مُخْرَجٌ *time*, or *place, of excluding* (M, R, Jrb), مُدْخَلٌ *time* or *place of including*, مُغَارٌ in the saying [of Ḥumaid Ibn Thaur (S, AAz)]

وَمَا هِيَ إِلَّا فِي إِزَارٍ وَ عِلْقَةٍ ❊ مُغَارَ ٱبْنِ هَمَّامٍ عَلَى حَيِّ خَثْعَمَا

(M) *And she is not* clad *save in a waist-wrapper and a shift at the time of Ibn Hammām's making a raid upon the tribe of Khath'am* Ibn Anmār (AAz), where he makes مُغَار a [*n.* of] time, an *adv.* (S), مُرَكَّبٌ in (IY) their saying فَلَانٌ كَرِيمُ ٱلْمَرْكَبِ *Such a one is noble in origin* (M), مُقَاتَلٌ *time*, or *place of fighting* (M, R), مُصْطَرَبٌ *time*, or *place, of seeking gain*, مُتَقَلَّبٌ *place of translation after death*, مُتَحَامَلٌ *time*, or *place, of oppression* (M), مُسْتَخْرَجٌ *time*, or *place, of extracting* (R), مُدَحْرَجٌ *time*, or *place, of rolling down* (M, R), مُتَدَحْرَجٌ *time*, or *place, of being rolled down* (R), and مُكَرْنَبٌ *time*, or *place, of crowding together* (M, R), as says Al'Ajjāj

مُكَرْنَبُ ٱلْجَامِلِ وَٱلنِّئِي

(M) *The place of the crowding together of the herd of camels with their herdsmen and owners, and the shallow trenches dug round the tent to keep out the water* [243] (AAz), and the like (Jrb), each of which admits of four meanings (R), this expression being common to the *n.* of time, the *n.* of place, the *inf. n.* and the *pass. part.* (IY). It seems that the *ns.* of time and place, being meant to resemble the [*aor.*] *v.* in measure, are made conformable to the *pass. part.* [347], (1) because it is lighter than the *act. part.*, since the *act. part.* is pronounced with Kasr [of the ع], and the *pass.* with Fatḥ, while Fatḥ is lighter; and (2) because, the *ns.* of time and place being adverbial *objs.* as respects the sense, the use of the expression denoting the *obj.* to represent them is more agreeable with analogy (Jrb).

§. 364. مَفْعَلَةٌ [with Fatḥ of the م and ع (R, BY)] is formed, [to indicate *abundance* (ARf),] from [*prim.* (R, ARf)] substantives denoting objects that abound (R, L, BY) in a place (R, L); and serves to qualify the *land* wherein such objects abound (BY); provided that the substantives be of three *rad.* letters (L, BY), either unaugmented (L), as أَرْضٌ مَسْبَعَةٌ *land abounding in* سِبَاعٌ *wild beasts* and مَأْسَدَةٌ *in* أُسْدٌ *lions* (R, L, BY) and مَذْأَبَةٌ *in* ذِئَابٌ *wolves* (R, L); or augmented, as أَرْضٌ مَفْعَاةٌ *land abounding in* أَفَاعٍ *vipers* (L, BY), by elision of the

Hamza of أَفْعًى (ARf), and مَكْيَاةٌ *in* حَبَّاتٌ *serpents* [below] (L), and مَقْنَاةٌ *in* قِثَّاءٌ *cucumbers* [below] (L, BY), by elision of one ت (ARf), and مَرْمَنَةٌ *in* رُمَّانٌ *pomegranates* (L). IAl says, It has reached us that 'Umar used to recite on the way to Makka

كَأَنَّ رَاكِبَهَا غُصْنٌ بِمَرْوَحَةٍ ❊ إِذَا تَكَلَّتْ بِهِ أَوْ شَارِبٌ ثَمِلُ

As though her rider were a branch in a windy place, when she is urged gently by him, or a tipsy drinker (D). They distinguish the *trils.* by that [formation] because of their lightness (S). Dm says, The mode of forming مَفْعَلَةٌ from حَيَّةٌ is disputed, S saying مَكْيَاةٌ [above], because its ع, according to him, is a ى; while some assert that it is a و, and the Author of the 'Ain says أَرْضٌ مَكْوَاةٌ: but the saying of S is said to be the truth, while the Author of the 'Ain is unknown. And Dm says, The vulgar take مَقْنَاةٌ [above] to mean the *place where cucumbers* and other things, like *melons*, *grow*, altering the expression by putting an ا in place of the Hamza, and not observing the sense of *abundance.* Since this formation contains some resemblance to the *advs.* beginning with م [361], it is co-ordinated with them (ARf). But [R says that (ARf)], notwithstanding its frequency, it is not regular, universal; so that مَضْبَعَةٌ *abounding in hyœnas* or مَقْرَدَةٌ *in monkeys* is not said (R, ARf). IM adds in the Tashīl مَفْعُلَةٌ with Fatḥ of the

م and Ḍamm of the ع ; while Dm says that AU transmits from KhA مَزْبَلَةٌ *dung-heap*, with Ḍamm and Fatḥ (ARf). Sometimes they form a [*quad.* (BY)] *v.* upon the measure of أَفْعَلَ from a substantive denoting an object that abounds in a place (L, BY) ; so that أَفْعَلَتِ ٱلْأَرْضُ, *act. part.* مُفْعِلَةٌ, is said (L , as أَسْبَعَتِ ٱلْأَرْضُ *The land abounded in wild beasts*, *act. part.* مُسْبِعَةٌ *abounding in wild beasts* upon the measure of the *act. part.*, and أَعْشَبَتْ *abounded in herbage*, *act. part.* مُعْشِبَةٌ *abounding in herbage* (BY), whence أَضَبَّتِ ٱلْأَرْضُ *the land abounded in lizards*, *act. part.* مُضِبَّةٌ , and أَقْثَأَتْ *abounded in cucumbers*, *act. part* مُقْثِئَةٌ (L). This مَفْعَلَةٌ is not formed from the substantive of four [or more (R)] *rads.*, like ضِفْدِعٌ *frog* (R, L, BY), ثَعْلَبٌ *fox* (R), and سَفَرْجَلٌ *quince* (B Y), such phrases as كَثِيرَةُ ٱلضَّفَادِعِ *abounding in frogs* (L) [and] كَثِيرُ ٱلثَّعَالِبِ *abounding in foxes* (R) being used instead (R,L), except in the extraordinary sayings أَرْضٌ مُثْعَلِبَةٌ *land abounding in foxes* and مُعَقْرَبَةٌ *in scorpions* [below] transmitted by S (L, BY). As for مُثْعَلِبَةٌ and مُعَقْرَبَةٌ [above], says IM says in the CT, both are with Ḍamm of of the م and Kasr of the penultimate, according to AZ, upon the measure of the *act. part.* from the *non-tril.*

[343]; but are transmitted by S with Ḍamm of the م and Fatḥ of the penultimate; and ought therefore to be read with Fatḥ, because S is a better authority than any other, and, though AZ was his master, stil S is more truthful (ARf). You say مَكَانٌ مُثَعْلِبٌ *a place abounding in foxes* and مُعَقْرِبٌ *in scorpions* and مُضَفْدِعٌ *in frogs* and مُطَحْلِبٌ *in scum*, with Kasr of the first ل, as an *act. part.*: Labīd says

يَمُنُّ أَعْدَادًا بِلُبْنَى أَوْ أَجًا ❊ مُضَفْدِعَاتٍ كُلُّهَا مُطَحْلِبَهْ

It makes springs in the stony tract called *Lubnà*, *or in* mount *Ajà*, *dwindle to frog-ponds*, *all of which are covered with scum* (R), meaning مِيَاهًا كَثِيرَةَ ٱلضَّفَادِعِ (Jh). If formed from the *quad.*, upon the analogy of the tril., مُثَعْلِبَةٌ [and مُعَقْرِبَةٌ, upon the measure of the *pass. part.* (R),] would be said, because the counterpart of مَفْعَلٌ [361], in the case of what exceeds three [letters], is upon the measure of the *pass. part.* [363] (S,R): but, [says R (ARf),] مُثَعْلَبَةٌ and مُعَقْرَبَةٌ, with Fatḥ of the [first] ل, have not been heard; so do not think that S's saying means that أَرْضٌ مُثَعْلَبَةٌ and مُعَقْرَبَةٌ have actually been heard; but his language means that, if used from the *quad.*, they would be said (R, ARf). Those, however, [says S (R),] who say ثُعَالَةٌ [7], say مَثْعَلَةٌ *abounding in foxes* (S,R), because ثُعَالَةٌ is *tril.* (R). And

some, [says Jh (R),] say مَعْقَرَةٌ *abounding in scorpions* (Jh, R, ARf), with elision of the ب (R), as though they reduced عَقْرَبٌ to three letters, and then formed it (Jh, ARf), which is anomalous (R): but Dm says "We do not admit that مَعْقَرَةٌ is derived from the expression عَقْرَبٌ; and why may it not be derived from عَقْرٌ meaning جَرْحٌ *wound*, because a *wound* often results from the sting of the scorpion?" and, according to this, مَعْقَرَةٌ is the *land producing the wound that proceeds from scorpions* (ARf). And مَفْعَلَةٌ is also sometimes formed to denote the *cause of the abundance of the object denoted by the expression*, as اَلْوَلَدُ مَجْبَنَةٌ مَبْخَلَةٌ *children are a cause of much cowardice, much niggardliness* [331] (ARf).

§ 365. No *n.* of time or place governs [361] (M) like the *inf. n.* [339] (IY). And مَجَرٌّ in the saying of An-Nābigha [adhDhubyānī (ABk)]

كَأَنَّ مَجَرَّ ٱلرَّامِسَاتِ ذُيُولَهَا ❊ عَلَيْهِ قَضِيمٌ نَمَّقَتْهُ ٱلصَّوَانِعُ

[*As though* (*the place*, or *trace*, *of*) *the dragging of their skirts over it by the winds burying traces under the dust were a parchment that artistic hands* had *engrossed* (AAz), the ه in عَلَيْهِ *over it* relating to the نَوًى *trench dug round the tent* mentioned in the preceding verse (ABk),] is an *inf. n.* (M, Jrb), i. q. جَرٌّ (M),

pre. to the *ag.*, and governing ذُيُولَهَا in the *acc.* (Jrb): while a *pre. n.* is suppressed (M, Jrb) before it (M), the full phrase being (1) كَأَنَّ مَوْضِعَ مَنْجِرِ ٱلرَّامِسَاتِ (IY, Jrb, AAz), as IH holds (AAz), i. e., كَأَنَّ مَوْضِعَ جَرِّ ٱلرَّامِسَاتِ; or (2) كَأَنَّ أَثَرَ مَنْجِرِ ٱلرَّامِسَاتِ (IY), i. e, كَأَنَّ أَثَرَ جَرِّ ٱلرَّامِسَاتِ (M), as Z holds (AAz).

THE INSTRUMENTAL NOUN.

§. 366. It is every *n.* derived from a *v.*, and made a name for what is used as an *instrument* in that act (Jrb, ARf), like مِفْتَاحٌ *key* [379], which is a name for what is used to *open* with, and مِكْسَحَةٌ *broom*, which is a name for what is used to *sweep* with (Jrb). And sometimes it is loosely applied to *what the act is done in*, when it is such as is used for an instrument (Jrb, ARf), like مِحْلَبٌ *milk-pail* (Jrb). So says Jrb (ARf). The مِحْلَبٌ is not the *place of milking*, that being the *place in which the milker sits to milk*; but is an *instrument wherewith milking is effected* (R). The instrumental *n.* is formed from the *tril v.* (IY, L, BY). It is on the measure of مِفْعَلٌ, مِفْعَلَةٌ, and مِفْعَالٌ (M, SH, L, BY), all three (BY) with Kasr of the م (IY, R, L, BY), as though meant to be distinguished from the *inf. n.* [333] and *n.* of place [361] (IY), and with Fatḥ of the ع (BY), like مِحْلَبٌ [above] (M, SH, L, BY) and مِقَصٌّ *blade of scissors* (M, L), مِكْسَحَةٌ [above] (M, SH) and مِسْرَحَةٌ *comb* (R, L), مِفْتَاحٌ [above] (M, SH, L, BY) and مِقْرَاضٌ *blade of shears* or *scissors* [310] (M, L) and مِصْبَاحٌ *lamp* [253] (L, BY). They make مِفْعَلٌ *fem.*, as they make the

n. of place *fem.* [362] (IY); but مِفْعَلَةٌ is said to be confined to hearsay (Jrb). And some say that مِفْعَلٌ is contracted from مِفْعَالٌ, although مِفْعَلٌ is more often used: and that [saying] is confirmed by the fact that مِفْعَالٌ is allowable whenever مِفْعَلٌ is allowable, as مِقْرَضٌ and مِقْرَاضٌ [above], مِفْتَحٌ and مِفْتَاحٌ [above]; whereas مِفْعَلٌ is not allowable whenever مِفْعَالٌ is allowable: and for that reason, say they, the ع is sound in مِنْجَلٌ *shift* and مِخْيَطٌ *needle* [712], not being converted, as in مَقَالٌ and مَقَامٌ, because they are contracted from مِنْجَالٌ and مِخْيَاطٌ, where it must be sound, because of the occurrence of the ا after it (IY). Every instrumental *n.* on the measure of مِفْعَلٌ or مِفْعَلَةٌ is pronounced with Kasr of the م, like the *ns.* mentioned; and hence the saying of AlFarazdaḳ in an elegy on a groom

لِيَبْكِ أَبَا ٱلْخَنْسَآءِ دَغْلٌ وَبَغْلَةٌ ❊ وَ مِخْلَاةُ سَوْءٍ قَدْ أُضِيعَ شَعِيرُهَا

وَمِجْرَفَةٌ مَطْرُوحَةٌ وَمِكَسَّةٌ ❊ وَ مِقْرَعَةٌ صَفْرَآءُ بَالٍ سُيُورُهَا

Let a he-mule, and a she-mule, and a nose-bag of evil, whose barley has been wasted, and a rejected broom, and a curry-comb, and a yellow whip whose thongs are worn out, bewail Abu-lKhansá!; while IAl says that مَرْوَحَةٌ with Fatḥ of the م is the *windy place* [364], and مِرْوَحَةٌ with Kasr the *fan* (D).

§ 367. A few words are formed anomalously, the م being pronounced with (1) Fatḥ in [some instances of مِفْعَلَةٌ, like مِرْقَاةٌ *ladder, stair-case*, and مِنَارَةٌ *lamp-stand*, because these objects are *instruments* in one respect, and *places* in another, a subtle distinction noticed by few, and (CD)] مِنْقَبَةٌ *a* farrier's *fleam*; while مِسْقَاةٌ *drinking-fountain*, مِرْقَاةٌ [above], and مِطْهَرَةٌ *vessel for purification* are pronounced with Kasr, conformably with rule, and Fatḥ, because these objects are not transportable by hand: (2) Ḍamm in مُدْهُنٌ *oil-flask*, مُسْعُطٌ *tube for injecting medicine into the nose*, مُنْخُلٌ *sieve* [372], مُنْصُلٌ *sword*, مُكْحُلٌ *collyrium-box*, and مُدُقٌّ *pestle, mallet*; though مِدَقٌّ [below] is said, according to rule (D). The following; instrumental *ns.* occur [upon the measure of مُفْعُلٌ (L,] with Damm [of the م and ع (ARf), anomalously (BY), by alliteration (L)]:—(1) مُدْهُنٌ; (2) مُسْعُطٌ; (3) مُنْخُلٌ; (4) مُنْصُلٌ; (5) مُكْحُلَةٌ; (6) مُدُقٌّ; (7) مُحْرُضَةٌ *vessel for holding potash* (L, BY), which is added by IM in the Tashīl (BY). They are so formed [by assimilation to concrete substantives (BY)], because they are names for those things (L, BY), which are not treated as mere implements to *work* with (L). Such [formations] as مُسْعُطٌ, مُدْهُنٌ, مُنْصُلٌ, مُنْخُلٌ, مُكْحُلَةٌ, مُدْهُنٌ, [these five being mentioned by S, (R),] and مُحْرُضَةٌ (M, SH), the last being mentioned by Z

(R), which occur with Damm of the م (M, R, Jrb) and ع (M, Jrb), are not regular (SH): and (R), S says, are not made to follow the course of the *v.*, but are used as names for these vessels (M, R), which means that مُكْحُلَةٌ does not denote *every thing that contains collyrium*, but is peculiar to the *particular vessel*; and similarly its fellows (R); the sense of, and derivation from, the *v.* not being observed in them (IY). IH does not mean that this formation is confined to hearsay; but that the [instrumental *ns.*] pronounced with Ḍamm of the م and ع are not like their fellows in unrestricted applicability to every instrument, being only names for particular instruments: so that only *vessels made for oil* are called مُدْهُنٌ; and, though oil be put in another vessel, this is not named مُدْهُنٌ (Jrb, ARf): and similarly with the others (Jrb): so says Jrb (ARf). When, however [derivation from what denotes (BY)], *working* is intended by them, they may be pronounced with Kasr [of the م, according to rule (BY)], as نَخَلْتُ بِٱلْمِنْخَلِ *I sifted with the sieve* and دَقَقْتُ بِٱلْمِدَقِّ *I brayed with the pestle* (L, BY).

CHAPTER XV.

THE TRILITERAL NOUN.

§. 368. The *n.* is of two kinds, unaugmented (IA, Aud, A), none of whose letters is dropped in the original formation (IA); and augmented (IA, Aud, A), some of whose letters are dropped in the original formation (IA). The [*rad.* (SH)] formations of the [*decl.* (IY, Jrb)] *n.* are [three (IY),] *tril.* [below], *quad.* [392], and *quin.* [401] (IY, SH). The opinion of S and the majority of the GG is that the *quad.* and *quin.* are two species different from the *tril.* (R): while Fr and Ks hold that the [only] *rad.* formation is the *tril.* (IY, R); and that the *quad.* contains an augment of one letter, and the *quin.* an augment of two (IY), Fr saying that the augment is the last letter in the *quad.*, and the last two letters in the *quin.*, and Ks that the augment in the *quad.* is the penultimate letter: but there is no proof of what they say (R); and the [correct] opinion is the former, which is held by S; and for that reason we measure the *quad.* and *quin.* by the ف, ع, and ل; whereas, if the matter were as is mentioned [by Fr and Ks], the *aug.* would be represented by its like [671] (IY). IH says "*rad.*" because the *tril. n.* is augmented by one [letter], as ضَارِبٌ [373]; two, as مَضْرُوبٌ [379]; three, as مُسْتَخْرِجٌ

[371,387]; and four, as اِسْتِخْرَاجٌ [332]: and the *quad.* by one, as مُدَحْرِجٌ [393]; two, as مُتَدَحْرِجٌ; and three, as اِحْرِنْجَامٌ [393]: but the *quin.* only by a letter of prolongation before the final, as سَلْسَبِيلٌ and عَضْرَفُوطٌ [401]; or after it, with or without the ة, as قَبَعْثَرَاةٌ and قَبَعْثَرًى [401]; while قَرَعْبَلَانَةٌ *porpoise*, [which is augmented by three letters (Jh, HH), as Jh says (HH),] and إِصْطَفْلِينَةٌ *carrot* are extraordinary (R). The extreme number [of letters (IA, Aud, A)] reached by a *n.*, if it be unaugmented, is five (IM), as سَفَرْجَلٌ [401] (IA, Aud, A); and, if it be augmented, is seven (IM), as اِسْتِخْرَاجٌ [above] (Aud). The reason why IM here does not except the ة of femininization, and the two *augs.* of the *du.*, sound *pl.*, and *rel. n.*, as he does in the Tashīl, where he says "The augmented, if a *n.*, does not exceed seven [letters], except by reason of the ة of femininization" (A), as in قَرَعْبَلَانَةٌ [above] (Sn), "or the two *augs.* of the *du.*" (A), as in اِشْهِيبَابَانِ *du.* of اِشْهِيبَابٌ [391] (Dm), "or of the sound *pl.*" (A), as in اِشْهِيبَابُونَ when used as a proper name, or of the *rel. n.*, as in اِشْهِيبَابِيٌّ (Dm), is that these *augs.* are known not to be taken into account [381, 385], because constructively separate [283] (A). The unaugmented *tril.* has ten formations [237] (M, SH, A) of substantives and *eps.* (IY, Jrb), often used, not neglected,

nor extraordinary (A), vid., (1) فَعْلٌ, (a) substantive (IY, A), as فَلْسٌ *small copper coin* (SH,A); (b) *ep.* (IY,A), as صَعْبٌ *difficult* (IY, Jrb): (2) فِعْلٌ, (a) substantive (IY,A), as عِلْمٌ *knowledge* (M); (b) *ep.* (IY,A), as صِفْرٌ *empty* [348] (Jrb): (3) فُعْلٌ, (a) substantive (IY,A), as قُفْلٌ *lock* (IY,SH,A); (b) *ep.* (IY,A), as مُرٌّ *bitter* (IY, Jrb): (4) فَعَلٌ, (a) substantive (IY,A), as جَمَلٌ *he-camel* (M); (b) *ep* (IY,A), as بَطَلٌ *valiant* [343] (IY,Jrb, A): (5) فِعَلٌ, (a) substantive (IY,A), as إِبِلٌ *camels* [238,257] (M,SH,A) and إِطْلٌ *flank* (Mb); (b) *ep.* (IY,A), as بِلِزٌّ *stout* (IY, Jrb,A) and إِبِدٌ *prolific* [239] (A): فِعَلٌ is rare (IY): S says, إِبِلٌ is the only instance of it [known to us (A)] among substantives (Akh, IY,A) and *eps.* (Akh,A): but [among substantives (A)] إِطْلٌ *flank* is cited (IY,A) by Akh (IY), as a *dial. var.* of إِطْلٌ, and is mentioned by Mb; and the saying of Imra alḲais

لَهُ إِطْلَا ظَبْيٍ وَسَاقَا نَعَامَةٍ ❋ وَصَهْوَةُ عَيْرٍ قَائِمٍ فَوْقَ مَرْقَبِ

That has the two flanks of a gazelle, and the two forelegs of an ostrich, and the back of a wild he-ass standing upon a raised place of observation is related with Kasr of the ط, though the Kasr is said to be an alliteration; and وِتِدٌ *peg*, مِشِطٌ *comb*, and دِبِسٌ *date-juice* are cited as *dial. vars.* of وَتَدٌ, مُشْطٌ, and دِبْسٌ (A); and [Akh

asserts that (Mb)] the Arabs say بِأَسْنَانِهِ حِبَرَةٌ *In his teeth is yellowness* (Mb,A), i.e., قَلَحٌ (A), though that is not well-known (Mb); and they call the boys' game حِلِجٌ بِلِجٌ and جِلِنٌ بِلِنٌ; and they say حِبِكٌ as a *dial. var.* of حِبْكٌ [below], and عِبِلٌ as a name of a country (A); and Sf says that إِبِطٌ *armpit* occurs, and that إِقِطٌ *dried curd* is said as a *dial. var.* of أَقِطٌ (R): while Th says, The only *eps.* that occur upon the measure of فِعِلٌ are بِلِزٌ said of a *woman*, and إِبِدٌ said of a *she-ass* (Jrb, A): but, as for the saying

عَلَّمَنَا إِخْوَانُنَا بَنُو عِجِلْ ❋ شُرْبَ ٱلنَّبِيذِ وَ ٱصْطِفَاقًا بِٱلرِّجِلْ

[*Our brethren, the Banù 'Ijl, taught us the drinking of must, and dancing with the leg* (MN)], it is a case of transfer [of the inflectional Kasra to the preceding quiescent] because of pause [641], or is a case of alliteration; so that it is not original (A): (6) فُعُلٌ, (a) substantive (IY,A), as عُنُقٌ *neck* (IY,SH,A); (b) *ep.* (IY,A), which is rare (A), as سُرُحٌ *swift* said of a *she-camel* (IY, Jrb, A), جُنُبٌ *unclean* [239], شُلُلٌ *agile* (A), and طُلُقٌ *unshakled* (IY), these being the [only] instances remembered of it (A): (7) فِعِلٌ, (a) substantive (IY,A), as كَتِفٌ *shoulder-blade* [below] (M,SH); (b) *ep.* (IY,A), as حَذِرٌ *wary* [348] (IY, Jrb, A): (8) فَعُلٌ, (a) substantive (IY,A), as عَضُدٌ

upper arm (IY,SH,A); (b) *ep.* (IY,A), as يَقْظٌ *wakeful* [239] (A): (9) فِعَلٌ, (a) substantive (IY,A), as عِنَبٌ *grapes* (IY, SH,A); (b) *ep.* (IY), as زِيَمٌ *dispersed scattered* Jrb): فِعَلٌ is frequent among substantives (BS), as ضِلَعٌ *rib* (M,BS): but, as for *eps.* (BS), S says (BS, A), We do not know it to occur as an *ep.* except in an unsound word عِدًى [239, 257], which is [a *generic. n.* (IY)] used to qualify the *pl.* (IY, BS, A), like سَفْرٌ and رَكْبٌ [257] (IY), as قَوْمٌ عِدًى *strange*, or *hostile*, *people* (IY, BS); and is not a broken *pl.* because it has no counterpart among *pls.* (IY): and so ISk says, فِعَلٌ does not occur among *eps.*, except in one word, قَوْمٌ عِدًى, i. e., غُرَبَآءُ or أَعْدَآءُ, as says the poet

إِذَا كُنْتَ فِى قَوْمٍ عِدًى لَسْتَ مِنْهُمُ

فَكُلْ مَا عُلِفْتَ مِنْ خَبِيثٍ وَطَيِّبِ

When thou art among a strange, or *hostile*, *people*, *that thou art not of*, *then eat what thou art fed with*, *both nasty and nice.* (BS: but others mention [that the only *eps.* occurring upon the measure of فِعَلٌ are (A) زِيَمٌ i. q. مُتَفَرِّقٌ [above] (BS,A) and عِدًى a *quasi-pl. n.* [above] (A), as in this verse and in the saying of the other

بَاتَتْ ثَلَاثَ لَيَالٍ ثُمَّ وَاحِدَةً ❊ بِذِى ٱلْمَجَازِ تُرَاعِى مَنْزِلًا زِيَمَا

She (the poet's she-camel) *passed three nights*, vid. the nights of the three days next after the day of sacrifice, *and afterwards* ran away, and passed *one* night *at Dhu-lMajāz*, *watching an encampment* whose people were *dispersed* (ABk), or whose herbage was *scattered*], i. e. مُتَفَرِّقَ ٱلنَّبَاتِ (BS); and [Sf says that (A)] قِيَمٌ in the reading [of Ibn 'Āmir, 'Āṣim, Ḥamza, and Ks (B)] دِينًا قِيَمًا VI. 162. *A right religion* (BS, A) may be cited in correction of S, though perhaps S might say that it is an *inf. n.*, i. q. قِيَامٌ (A), used as an *ep.* (K,B): and [some GG cite other expressions in correction of S, vid. (A)] سِوًى *midway* [239] in مَكَانًا سِوًى XX. 60. *A place midway* (BS,A), and رَجُلٌ رِضًى *a man liked* [143], and مَآءٌ رِوًى *abundant water* (A), and مَآءٌ صِرًى *stagnant water* (BS,A), and سَبْيٌ طِيَبَةٌ *persons taken captive lawfully* or *fairly*, which others explain away (A) as *inf. ns.* used as *eps.* (Sn): (10) فُعْلٌ, (a) substantive (IY, A), as صُرَدٌ *sparrow-hawk* (M,SH, A); (b) *ep.*, as حُطَمٌ *rough*, *hard* (IY, A), whence

خَدَلَّجُ ٱلسَّاقَيْنِ خَفَّانُ ٱلْقَدَمْ ✻ قَدْ لَفَّهَا ٱللَّيْلُ لِسَوَّاقٍ حُطَمْ

(IY), by Rushaid Ibn Rumaiḍ al'Ambarī, *Full in the two shanks, quick in step, the night having collected them for a hard driver* (T). The [theoretical (A, Tsr)] classification exacts twelve (SH, Aud, A) formations (Aud, A) of the unaugmented *tril.*, because its first

[letter] receives the three vowels, but not quiescence, since beginning with a quiescent is not possible [667]; while its second receives the three vowels and quiescence also; and the product of multiplying three into four is twelve [392]. These, then, are the whole of the measures of the unaugmented *tril.*, as IM indicates (A). But, out of the twelve formations, there are two formations, one of which is neglected, and the other rare (IA). For, out of these measures (A), فِعْلٌ is neglected (IM), because they dislike the transition from Kasra to Damma (A, Tsr), since Kasra is heavy, and Damma heavier than it (Tsr). This statement of IM is founded upon the opinion that حُبْكٌ [below] is not authentic (IA). As for the reading [of Abu-s Sammāl (Aud, Sn) Ka'nab {Ibn Hilāl (MINR)} al'Adawī (MINR, KF), attributed by IJ to Abù Mālik {Ghazwān (IHjr)} alGhifārī (Tsr) alKūfī (IHjr),] وَٱلسَّمَآءِ ذَاتِ ٱلْحِبُكِ LI. 7. *By the sky adorned with streaks*, with Kasr of the ح, and Ḍamm of the ب, [it is said not to be authentic: and (Aud, Sn), on the assumption of its authenticity (A, Tsr),] it is explained [in two ways (A),] (1) by intermixture of two *dial. vars.* in two letters of the word, because حُبْكٌ and حِبْكٌ [above] are said (Aud, A); so that the reader compounds this reading from them (A, Tsr), taking the Kasr of the ح from حِبْكٌ, and the Ḍamm of the ب from حُبْكٌ (Tsr): (a)

IJ says "He means to read with Kasr of the ح and ب ; but after pronouncing the ح with Kasr, he inclines to the well-known reading, and therefore pronounces the ب with Ḍamm :" but this is refuted in the CK by IM (A, Tsr), who says "If this explanation were confessed to by the reputed author of this reading, it would indicate a want of orthoepy, and a vicious style of reading", (A): (2) by alliteration of the ح [of ٱلْحُبُكِ (Tsr)] to the ت of ذَاتِ in Kasr (Aud, A), the quiescent ل not being taken into account, because the quiescent is a barrier not insuperable (A, Tsr), like the reading ٱلْحَمْدُ لِلَّهِ I. 1. *Praise be to God !*, with Ḍamm of the ل by alliteration to the Ḍamm of the د before it (Tsr) ; and this is said [by AH (Sn)] to be better (A). And فُعْلٌ is rare (IM) among *ns.* (IA), in the language of the Arabs (A), like دُئِلٌ [below] (IA), because of their intention to make فُعِلَ peculiar to the [*pass.* (IA, Aud, A)] *v.* (IM), like ضُرِبَ *was beaten* and قُتِلَ *was killed* [436] (IA, A). The instances of it that occur are (1) دُئِلٌ *jackal, weasel* [296], used as a name for a tribe of Kināna, to which the lineage of AAD is traced (A): for [AHm recited to me, saying that (IKb)] Akh [had (IKb)] recited [it to him (IKb),]

جَآءُوا بِجَيْشٍ لَوْ قِيسَ مُعْرَسُهُمْ ❋ مَا كَانَ إِلَّا كَمُعْرَسِ ٱلدُّئِلِ

(IKb, A), by Ka'b Ibn Mālik al Anṣārī (A), describing

as small and contemptible the army of Abū Sufyān, when he made a raid upon Al-Madīna (MN, Sh), *They brought an army* such that, *if its halting ground were measured, it would be only like the halting-ground of the weasel* (MN); so that this measure is used (Sh): (2) رُدْمٌ *anus, podex*: (3) وَعِلٌ *mountain-goat*, a *dial. var.* of وَعِلٌ, transmitted by Khl. It is proved, then, by these expressions that this formation is not neglected, contrary to the opinion of those who assert that; though it is certainly rare, as IM mentions (A). Some [measures (R, Jrb) of the unaugmented *tril.* (R)] are sometimes reduced to others:—(1) فَعِلٌ, (a) when its second is a guttural letter, as in فَخِذٌ *thigh* [468, 482], where فَخْذٌ and فَخِذٌ and فِخْذٌ are allowable; and similarly [فَعِلَ in (R)] the *v.*, [when the ع is guttural (R),] like شَهِدَ *witnessed* [468] (SH), where the three variations are allowable; while فَعِيلٌ, when its ع is guttural, shares with فَعِلٌ in the allite ration of its ف to its ع in Kasr, as سَهِيدٌ *martyr* [372], سَعِيدٌ *prosperous*, ذَعِيفٌ *slender, spare* and رَغِيفٌ *round cake of bread* (R): and (b) [when its ع is not guttural (R),] as in كَتِفٌ [above], where كَتْفٌ and كِتْفٌ are allowable: (2) such as عَضُدٌ [408], where عَضْدٌ is allowable (SH); and similarly in the *v.* also, as كَرُمَ الرَّجُلُ *The man was generous* for كَرَمَ; and, as mentioned in the Verb of Wonder,

فَعْل is said for the فَعَل that contains the sense of *wonder*, as وَحُبَّ بِهَا مَقْبُولَةً الخ [176] (R): (3) such as عُنُقٌ [above], where عُنْقٌ is allowable: (4) such as إِبِلٌ and بِلٌ [above], where إِبْلٌ and بِلْ are allowable (SH): but this alleviation is more frequent in such as عُنُقٌ than in such as إِبِلٌ, because the two Dammas are heavier than the two Kasras: so that even in the Kur, which is Hijāzī, رُسُلُنَا *Our apostles* and رُسُلُهُمْ *Their Apostles* [216] occur; and it is better in the *pl.* than in the *sing.*, because the *pl.* is heavy in sense (R): (5) such as نُغُلٌ [above], where نُغْلٌ is allowable, according to one opinion (SH), transmitted from Akh [216]; while IIU likewise says that every نُغُلٌ is made light by some of the Arabs, and heavy by others, as عُسُرٌ *difficulty* and يُسُرٌ *easiness* (R), because عُسُرٌ and يُسُرٌ occur (SH): but the majority do not allow that, since the object, viz. alleviation, is not realized from it (Jrb); while one may say that the [measure] quiescent in the ع is a *deriv.* of the [measure] pronounced with Ḍamm of the ع, as is the case, by common consent, in عُنُقٌ [above]. IH means that, in the case of words that have two or more measures, one of their measures is sometimes said to be the *o. f.* of the others, as فَخْذٌ with quiescence of the خ is said to be a *deriv.* of فَخِذٌ with Kasr of it. But all of these variations are in the language of

Tamīm; and, as for the people of Al-Ḥijāz, they do not alter or vary the formation (K). The augmented [*tril.* (Jrb)] has [very (IY)] many formations (M, SH, Aud); but perhaps the paradigms that I shall mention will comprise all, or most, of them (M).

§ 369. The meaning of being "augmented" is that there should be adjoined to the *rad.* letters some letters not belonging to them, such as drop off in some variations of the word; and are not represented by a ف, ع, or ل [671]. The object of that is (1) to import a meaning not existing [in the unaugmented form], like (a) the ا of ضَارِبٌ *beating* [373], which imports *being an ag.* [343, 673]; (b) the م of مَضْرُوبٌ *beaten*, which imports *objectivity* [347, 676]; (c) the aoristic letters, by means of which the expression varies with the variation of the meaning [404]: and such augments are numerous: (2) to co-ordinate one formation with another, like (a) the د in قَعْدَدٌ *near in lineage to the highest ancestor* and مَهْدَدٌ *Mahdad* [375], a woman's name, which are co-ordinated with بَرْتَنٌ and جَعْفَرٌ [392], for which reason the two similar letters are not incorporated in them, as in حُبٌّ *love* and وُدٌّ *affection* [731]; (b) the و in جَوْهَرٌ *jewels, gems* and the ى in صَيْرَفٌ *money-changer* [253, 373], which are co-ordinated with جَعْفَرٌ [392]: (3) only to extend and multiply the formation, like the ا of غُلَامٌ *young man* [374], the و of عَجُوزٌ *old woman*, and the ى of سَعِيدٌ *prospe-*

rous [671] IY). The augment is homogeneous [370] with the letters of the word, [being a repetition of a letter of the word itself (IY),] like the second د in قَعْدَدٌ and مَهْدَدٌ [above]; or not homogeneous with them (M), being one of the letters of اَلْيَوْمَ تَنْسَاهُ [671] (IY), like the Hamza of أَفْكَلٌ *fit of shivering* and أَحْمَرُ *red* [249,372]: and is co-ordinative, like the و of جَوْهَرٌ [above] and جَدْوَلٌ *rivulet* [374]; or not co-ordinative, like the ا of كَاهِلٌ [373] and غُلَامٌ [above] (M).

§ 370. The homogeneous [369] augment is a repetition of (1) the ع, as in خَفَيْفَدٌ *swift*, [said of the *ostrich*, from خَفَدَ اَلظَّلِيمُ *The ostrich went swiftly* (IY),] and قِنَّبٌ *hemp* [374]; (2) the ل, as in خَفَيْدَدٌ *swift* [291, 378] (M), also said of the *ostrich* (IY), and خِدَبٌّ [meaning *bulky* (IY)]; (3) the ف and ع, as in مَرْمَرِيسٌ (M) meaning *severe calamity* [253], from مَرَاسَةٌ *severity* (IY), and مَرْمَرِيتٌ [which is *bare ground, having no herbage on it*, from مَكَانٌ مَرْتٌ *desert place, having no herbage* (IY)]; (4) the ع and ل, as in صَمَحْمَحٌ [385](M), meaning *big, bulky* (IY), and بَرَهْرَهَةٌ (M) meaning *clear in complexion*, said of a *woman* (IY). And the other *augs.* are [only (IY)] the letters of سَأَلْتُمُونِيهَا [671] (M). The first [kind] is regular; and the second confined to hearsay, irregular: so that, for حَرَجٌ *long*, you say, if you like, حَرَجَجٌ and حِرَجٌّ by analogy to قَعْدَدٌ [369]

and فِنَّبٌ [above]; but not حَوْرَجٌ or حِبْرَجٌ by analogy to جَوْهَرٌ or صَبْرَفٌ [369, 373] (IY).

§ 371. The augment is one [letter] (M, Jrb), as in أَحْمَرُ [249, 372] (IY ; or two (M. Jrb), as in مُنْطَلِقٌ [382] (IY); or three (M, Jrb), as in مُسْتَخْرِجٌ [368, 387] (IY); or four (M, Jrb), as in اِشْهِيبَابٌ [391], that being the extreme number reached by it (IY). Its positions are [four (M),] before the ف, between the ف and the ع, between the ع and the ل, and after the ل (M, Jrb). And it occurs either separated or united (M).

§ 372. The single augment before the ف is (1) [the Hamza (IY)] in such as (a) أَجْدَلٌ [249, 253] (M): this formation is (*a*) a substantive, like أَجْدَلٌ and أَفْكَلٌ [249]; (*b*) an *ep.*, like أَبْيَضُ [348] and أَحْمَرُ [249, 672] (IY): (b) إِثْمِدٌ *antimony* [249]: (c) إِصْبَعٌ *finger* [249, 253, 672] (M), which has five *dial. vars.*, (*a*) إِصْبَعٌ [above], the best known of them; (*b*) أُصْبَعٌ [below]; (*c*) إِصْبِعٌ ; (*d*) أُصْبُعٌ; (*e*) أَصْبُعٌ (IY): (d) أُصْبَعٌ [above]: (e) أُبْلُمٌ *leaf of Thebaic palm* (M), which has several *dial. vars.*, (*a*) أُبْلُمٌ [249], which [formation] we do not know to occur as an *ep.*; (*b*) أَبْلَمٌ; (*c*) إِبْلِمٌ (IY): (f) أَكْلُبٌ [237, 256] (M), *pl.* of كَلْبٌ *dog*, there being no *sing. n.* on the measure of أَفْعُلٌ [255] (IY): (2) [the ت (IY)] in such as (a) تَنْضُبٌ *a certain thorny*

free [253, 395, 678] : (b) دُثْرٌ *strength to repel enemies* [331] (M), which [formation] occurs among (*a*) substantives, like تُرْتُبٌ [274, 678], held by some to be an *ep.* i. q. رَاتِبٌ *established* as in

وَكَانَ لَنَا فَضْلٌ عَلَى ٱلنَّاسِ تُرْتُبُ

And we had an established superiority over mankind ; (*b*) *eps.*, like تُحْلُبَةٌ *giving milk before the stallion covers her*, said of a *she-camel*, as also تِحْلِبَةٌ and تَحْلُبَةٌ (IY) : (c) تَتْفُلٌ (M), a name of the *fox*, which has four *dial. vars.*, (*a*) تَتْفُلٌ, as above ; (*b*) تُتْفُلٌ, co-ordinated with بُرْثُنٌ [392]; (*c*) تُتْفَلٌ, like دُثْرٌ [above], as though co-ordinated with جُنْدَبٌ [373, 392]; (*d*) تَتْفَلٌ, like جَعْفَرٌ [392] (IY): (d) تِحْلِئٌ *what is pared off the back of a hide* [274] : (3) [the ى (IY)] in such as يَرْمَعٌ *shining white stones* [674] (M); and similarly يَلْمَقٌ *cloak* which is Persian, Arabicized : but يُفْعِلٌ with Ḍamm of the ى and Kasr of the ع does not occur among substantives or *eps.* (IY) : (4) [the م (IY)] in such as (a) مَقْتَلٌ [361,676]: (b) مِنْبَرٌ *pulpit* : (c) مَجْلِسٌ *sitting-place*: (d) مُنْخُلٌ [367]: (e) مُصْحَفٌ *book, volume* [or مِصْحَفٌ (IY)]: (f) مِنْخِرٌ [361] (M), which [formation] is rare in the *ep.* (IY) : (*a*) their saying ٱلْمِغْبَرَةُ for ٱلْمُغَيْرَةُ *AlMughīra* is not of the *cat.* of شِعِيرٌ *barley* [316], بِعِيرٌ *camel*, and شِهِيدٌ [368], as an instance of

which AZ cited the saying of one of the Arabs اَلْجَنَّةُ لِمَنْ خَافَ وَعِيدَ اللّٰهِ *Paradise is for him that has feared the threat of God*: for in this [*cat.*] the alliteration is only in the [word] pronounced with Fatḥ of the initial; whereas اَلْمُغِيرَةُ, being an *act. part.* from أَغَارَ *made a raid.* is pronounced with Ḍamm of the initial, and Kasr of its initial is anomalous: but اَلْمِغِيرَةُ is only of the *cat.* of مِنْتِنٌ [252, 343] and مِنْخِرٌ [above]; and this is not regular; whereas the *cat.* of شِعِيرٌ [above], رِغِيفٌ [368], and ضِئِيلٌ *slender* is regular, all of it (T): (5) [the ء (IY)] in such as هِبْلَعٌ *voracious* (M) and هِجْرَعٌ *long* [679] (IY), according to Akh (M); while S holds the ء to be *rad.* [392] (IY).

§. 373. The single augment between the ف and the ع is (1) [the ا (IY)] in such as كَاهِلٌ *withers* [247,369], خَاتَمٌ *signet-ring* [247, 283 673] (M), and حَاتِمٌ *judge*, from حَتَمَ الْأَمْرَ *decided the matter*, and said also of the *raven*, because he *decrees* separation; and, among *eps*, ضَارِبٌ [278 369, 673] and قَاتِلٌ *killing, deadly* (IY): (2) [the Hamza (IY)] in such as شَأْمَلٌ *north-wind* [672] (M), transposed from شَمْأَلٌ [374] (Jh), its measure being فَأْعَلٌ, because they say شَمَلَتِ الرِّيحُ *The wind blew from the north*, which measure] we do not know to occur as an *ep.* (IY): (3) the ى (IY)] in [the substantive, such as زَيْنَبُ *Zainab* (18)

and غَيْلَمٌ *tortoise* (253, 383); and the *ep.* (IY),] such as ضَيْغَمٌ *biter* [674] (M), said of the *lion*, because of his *biting*, since ضَغْمٌ means *biting*, and as صَيْرَفٌ *expert* [253,369,383, 674], said of the *money-changer*: but we do not know in the language, says S, فَيْعَلٌ with Ḍamm; nor فَيْعِلٌ with Kasr, except in the unsound [251, 716] (IY): 4) [the ن (IY) in such as قُنْبَرٌ [247] (M), and قُنْبَرٌ *lark*, a well-known bird, the ن in it being *aug.*, because among *ns.* there is no [formation like] جُعْفَرٌ with Fatḥ of the ف, and because they say قُبَّرَةٌ *a lark* without a ن (IY); and as جُنْدَبٌ *male locust* [253, 372, 383, 677] and عَنْسَلٌ *swift* [383,677] (M), said of a *she-camel*, from عَسَلَ ٱلذِّئْبُ *the wolf went swiftly* (IY): (5) [the و (IY)] in such as عَوْسَجٌ *a kind of thorn* [675] (M) and كَوْكَبٌ *star, constellation* [253] (1Y).

§. 374. The single augment between the ع and the ل is (1) [the Hamza] in such as شَمْأَلٌ *north-wind* [373, 672] (M): (2) [the ا (IY)] in such as غَزَالٌ *gazelle* [246], حِمَارٌ *ass* [246, 283], and غُلَامٌ *young man* [246, 369] (M): (3) [the ى (IY)] in (a) [the substantive (IY),] such as بَعِيرٌ *camel* (M); and the *ep.*, such as ظَرِيفٌ [246, 300, 343] (IY): (b) [فِعَيْلٌ, which is a substantive (IY),] such as عِثْيَرٌ *dust* [253, 674] (M); and an *ep.*, such as طِرْيَمٌ *tall*, said of a *man* (IY): (c) عُلْيَبٌ *'Ulyab* (M), upon the measure of فُعَيْلٌ

so mentioned by S (Bk), the name of a [well-known (ZJ)] *valley* [belonging to Hudhail in Tihāma (Bk)], an extraordinary formation, [there being no فُعَيْلٌ in the language except this (ZJ),] since no other *n.* occurs pronounced with Ḍamm of the ف, quiescence of the ع, and Fatḥ of the ى (IY): (4) [the ن (IY)] in such as] عُرْنُدٌ [677] (M), as وَتَرٌ عُرْنُدٌ *a stout bowstring*, transmitted by S, i. e., غَلِيظٌ (IY): (5) [the و (IY)] in (a) [فُعُولٌ, (*a*) substantive (IY),] such as قَعُودٌ *young he-camel, when ridden* (M), and خَرُوفٌ *lamb*, and sometimes *colt*; (*b*) *ep.*, such as صَدُوقٌ *truthful* and صَبُورٌ [246] (IY): (b) [فَعَوْلٌ, (*a*) substantive (IY),] such as جَدْوَلٌ [369, 675] (M); (*b*) *ep.*, such as جَهُورٌ *loud in voice*, said of a *man* (IY): (c) [فِعْوَلٌ, which is rare, as (IY)] حِرْوَعٌ *castor-oil plant* (M), and also every *weak bending plant*, and عِتْوَدٌ *'Itwad*, [a mountain in Syria, or, as is said (Bk),] the name of a valley [rough in passage (Bk)], these being the only two substantives of this measure which we do not know to occur as an *ep.* (IY): (d) [فُعُولٌ, (*a*) substantive (IY),] such as سُنْدُوسٌ *a kind of colored hood* or *scarf* (M); (*b*) *ep.* (IY): (6) in [فُعَّلٌ, (a) substantive (IY),] such as سُلَّمٌ *ladder, staircase* [253] (M); (b) *ep.*, such as رُمَّلٌ [252] (IY): (7) in [فِعَّلٌ, (a) substantive (IY),] such as قِنَّبٌ [370] (M), a well-known plant; (b) *ep.*, such as إِمَّعَةٌ

weak-minded, having no opinion of his own, and following every saying [672] (IY).

§. 375. The single augment after the ل is (1) [the ا, which is then of two kinds, (a) co-ordinative (IY),] in such as عَلْقًى [248, 253, 258, 272] (M) and أَرْطًى [248, 258, 272, 673], both co-ordinated with جَعْفَرٌ [392] (IY); and مِعْزًى [272, 673, 676] (M), co-ordinated with دِرْهَمٌ [392] (IY): (b [denotative of femininization (IY),] in such as بُهْمَى [258, 272, 327]; سَلْمَى [272]; ذِكْرَى (M) and ذِفْرَى [248, 272], which last is by some pronounced with Tanwīn, and co-ordinated with دِرْهَمٌ (IY), حُبْلَى [248, 272, 673]; دَفَرَى [248, 272]; and شُعَبَى [272] (M): (2) [the ن (IY)] in such as (a) رَعْشَنٌ *trembling*, [said of a *man*, and *shaking*, said of a *he-camel* because of his briskness in journeying, and similarly ضَيْفَنٌ *guest*, i. q. ضَيْفٌ (IY)]; (b) فِرْسِنٌ *hoof of the camel*; (c) بِلَغْنٌ *eloquent* (M), i. e., بَلِيغٌ, and similarly عِرَضْنٌ *sidling in his run from liveliness*, said of the *horse*, and عِرَضْنَةٌ of the *she-camel*: the ن in these being *aug*, for co-ordination with جَعْفَرٌ [392], زِبْرِجٌ, [and فِطَحْلٌ] (IY): (3) [the letter repeated] in such as (a) قَرْدَدٌ *rugged* [253] (M), said of the *ground*, the د being repeated for co-ordination with جَعْفَرٌ [392], for which reason the two similar

letters are not incorporated [721] ; and similarly مَهْدَدٌ [369] (IY) : (b) شَرْبَبٌ (M), a certain *tree*, or, as is said, a *place*, and سَرْدَدٌ the name of a *place*, the ب and د being *aug.*, for co ordination with بُرْثُنٌ [392] ; and, in the *ep.*, قَعْدَدٌ [369] (IY) : (c) عَنْدَدٌ *way of escape* [392] : (d) رَمِدٌ *perishing* (M), said of *ashes*, which they co-ordinate with زَرِجٌ [392] by repetition of the ل (IY) : (e) مَعَدٌّ *Ma'add* [676] (M), the name of a *tribe*, where co-ordination is not meant by the augment, for which reason the two د s are incorporated ; and similarly شَرَبَّةُ *Sharabba*, which is a *place* (IY) : (f) خِدَبٌّ [370] (M), like هِجَفٌّ *big-bellied* (IY) : (g) جُبْنٌ *cheese* (M), and جُبْنَةٌ *a cheese*, as

جُبْنَةٌ مِنْ أَطْيَبِ ٱلْجُبْنِ

a cheese of the nicest of cheese ; and similarly دُجْنٌ *clouds*, *n. un.* دُجْنَةٌ *a cloud* ; and, in the *ep.*, قُمْدٌ and صُمْدٌ, both meaning *strong* (IY) : (h) فِلِزٌّ *metals* (M), the second ز being *aug.* (IY).

§. 376. The two augments separated by the ف are in (1) [the *sing.*, (a) upon the measure of أَفَاعِلُ, (in the substantive,) such as أُجَارِدُ *Ujarid*, which is a *place* ; and, in the *ep.* (IY),] such as أُدَابِرُ (M) and أُبَاتِرُ, the first mentioned by S among substantives, but correctly an *ep.*, and both applied to a *man*, meaning *severing himself*

from his kindred (IY): (b) [upon the measure of أَفْنَعْلٌ, in the substantive (IY),] such أَلَنْجَجٌ (M) or يَلَنْجَجٌ *aloes-wood*, the wood used to fumigate with; and similarly, [in the *ep.*,] أَلَنْدَدٌ [or يَلَنْدَدٌ (Jh,KF)] *contentious* (IY): (c) [the *act. part.* of فَاعَلَ (IY),] such as مُقَاتِلٌ *fighting with*: (d) [the *pass. part.* of فَاعَلَ (IY),] such as مُقَاتَلٌ *fought with*: (2) [the *pl.* (IY),] such as (a) أَجَادِلُ [249, 253] (M), *pl.* of أَجْدَلٌ [372] (IY); (b) مَسَاجِدُ [18,253] (M), *pl.* of مَسْجِدٌ [361] (IY); (c) تَنَاضِبُ [253,332] (M), *pl.* of تَنْضُبٌ [372, 678] (IY); (d) يَرَامِعُ (M), *pl.* of يَرْمَعٌ [372, 674] (IY).

§. 377. The two augments separated by the ع are in [seven formations (IY),] (1) [فَاعُولٌ, (a) substantive (IY),] such as عَاقُولٌ *a bend in a stream* or *valley* (M), and نَامُوسٌ *lurking-place of the hunter*, and *confidant of the man*; (b) *ep.*, such as حَاطُومٌ *digestive*, said of *water*, and جَارُوفٌ *epidemic*, said of *death*, and *sweeping away*, said of a *torrent* (IY): (2) [فَاعَالٌ (IY),] such as سَابَاطٌ *arcade* (M), and خَاتَامٌ [247], a *dial. var.* of خَاتَمٌ [373]; while we do not know it to occur as an *ep.* [IY]: (3) [فُوعَالٌ (IY),] such as طُومَارٌ *roll, scroll* or *record* [278] (M), and سُولَافٌ *a country* [in the regions of Persia, mentioned by S (Bk); while it does not occur as an *ep.* (IY):

(4) [فَيْعَالٌ, (a) substantive (IY),] such as خَيْتَامٌ (M), i. q. خَاتَمٌ [373], دَيْمَاسٌ i. q. دِيمَاسٌ [below], and شَيْطَانٌ [250], according to the opinion of those who derive it from شَطَنَ *was distant*, i. e., بَعُدَ; (b) *ep.*, such as بَيْطَارٌ *veterinary* and غَيْدَاقٌ *generous*, said of a *man* (IY): (5) [فِيعَالٌ,] such as دِيمَاسٌ [above] (M), a *dungeon* belonging to AlḤajjāj, and sometimes said of the *grave*, as though from دَمَسْتُهُ *I buried him*, i. e., دَفَنْتُهُ [685] (IY): (6) [فَوْعَالٌ,] such as تَوْرَابٌ *dust* (M), i. q. تُرَابٌ (IY): (7) [فَيْعُولٌ, which is a substantive (IY),] such as قَيْصُومٌ *southern-wood* (M), a *plant*, and حَيْزُومٌ *breast*; and an *ep.*, such as قَيُّومٌ *Provider* [381], one of the names of God, because he provides the means of subsistence for His servants, and دَيْمُومٌ *waterless* said of the *desert* (IY).

§. 378. The two augments separated by the ل are in such as (1) اَلْقُصَيْرَى *the last rib* (M), *dim.* of اَلْقُصْرَى *the shortest*, *fem.* of اَلْأَقْصَرُ: (a) it is a *dim.* formation, found in substantives, like اَلْقُصَيْرَى and عُلَيْقَى [282]; and *eps.*, like حُبَيْلَى [274, 282] and سُكَيْرَى (IY): (2) قَرَنْبًى (M) *a long-legged insect, resembling, but [slightly* (HH)] *bigger than the beetle*: (a) the *n.* is co-ordinated by the ن and the ا with سَفَرْجَلٌ [401]; and this formation is frequent in the *ep.*, as سَبَنْتًى

and سَبَنْدًى, both meaning *daring, undertaking every thing*, and عَفَرْنًى *strong, powerful*; while in all such the ا is co-ordinative, as is proved by the affixion of the ة to it, when the *fem.* is meant, as, قَرَنْبَاةٌ سَبَنْتَاةٌ, and عَفَرْنَاةٌ (IY): (3) اَلْجُلَنْدَى [272, 273] (M), the name of a king of 'Umān (IY): (4) بَلَنْصَى (M), a *bird*, an irregular collective [254] of بَلَصُوصٌ (IY): (5) حُبَارَى [248, 272] (M): (a) this formation is frequent in the substantive, as سُمَاذَى [248,272] and شُكَاعَى *a plant*; but is not an *ep.*, unless it be a *pl.*, as كُسَالَى and سُكَارَى [250, 272] (IY): (6) خَفَيْدَدٌ [370](M), said of the *ostrich*, meaning *swift*: (a) its measure is فَعَيْلَلٌ, which we do not know to occur as a substantive (IY): (7) جَرَنْبَةٌ *herd of wild asses* (M), where the ل is interposed between the two augments, the ن and the ة; while جَرَبَّةٌ also is said (IY).

§. 379. The two augments separated by the ف and ع are in [about 14 formations (IY),] (1) [إِفْعَالٌ, (a) substantive (IY),] such as إِعْصَارٌ *whirlwind* [256],M); (b) *ep.*, such as إِسْكَافٌ *carpenter*, or any *artificer* or *artisan* (IY): (2) [إِفْعِيلٌ, (a) substantive (IY),] such as إِخْرِيطٌ *wild leek* [672] (M), *a kind of salt, bitter plant*; (b) *ep.*, such as إِجْفِيلٌ *cowardly*, and *taking fright*, said of the *ostrich*, which *flees* from everything (IY): (3) [أُفْعُولٌ (a) substantive (IY),] such as أُسْلُوبٌ *pathway* (M); (b) *ep.*, such as أُمْلُودٌ

tender [253], said of a *branch* (IY): (4) [إِفْعَوْلٌ, (a) substantive (IY),] such as إِدْرَوْنٌ *dirt* (M), whence فُلَانٌ يَرْجِعُ إِلَى إِدْرَوْنِهِ *Such a one returns to his dirt*, i.e., to *his original filthy state*; (b) *ep.*, such as إِرْمَوْلٌ *following others, because of his weakness* (IY): (5) [مِفْعَالٌ, (a) substantive (IY),] such as مِفْتَاحٌ [366] (M); (b) *ep.*, such as مِضْحَاكٌ *laughing much* (IY): (6) [مَفْعُولٌ, (a) substantive, such as مَعْقُولٌ *reason* (333); (b) *ep.* (IY),] such as مَضْرُوبٌ [347, 368] (M): (7) [مِفْعِيلٌ, (a) substantive (IY),] such as مِنْدِيلٌ *napkin* (M); (b) *ep.*, such as مِسْكِينٌ *lowly, needy, poor* [252, 269] (IY): (8) [مُفْعُولٌ,] such as مُغْرُودٌ [252] (M): (9) [تِفْعَالٌ, (a) substantive (IY),] such as تِمْثَالٌ *image, effigy* [334] (M), تِجْفَافٌ [283, 334], and تِبْيَانٌ *explanation* [332, 334]; (b) *ep.*, such as تِضْرَابٌ *striking her milker* [334] (IY): (10) [تَفْعَالٌ (IY),] such as تَرْدَادٌ [334] (M) and تَهْدَارٌ (IY): (11) [يَفْعُولٌ, (a) substantive (IY),] such as يَرْبُوعٌ *jerboa* [253] (M); (b) *ep.*, such as يَرْقُوعٌ *ravening*, an *ep.* of *hunger* (IY): (12) [يَفْعِيلٌ (IY),] such as يَعْضِيدٌ *a herb* [303] (M), which I think to be *tarragon* (IY): (13) [تَفْعِيلٌ, in the substantive (IY),] such as تَنْبِيتٌ *shrubs* (M) or تِنْبِيتٌ (KF), and تَمْيِيزٌ *discrimination*: (a) it does not occur as an *ep.*; and its initial

is sometimes pronounced with Kasr (IY): (14) [تِفْعَوْلٌ (IY),] such as تِذْرَوْتٌ *full-grown dates beginning to ripen at the base*: (15) such as (a) تِبْشِرٌ (M), *a certain bird* (IY); (b) تِنَوِّطٌ [332] (M), also a *bird* (IY); (c) تِهِبِّطٌ [274] (M), said to be a *country*, and by AU to be a *bird*: but such as these do not occur as *eps.* (IY).

§. 330. The two augments separated by the ع and ل are in such as (1) خَيْزَلَى [272, 273] and خَبْزَرَى (M), and similarly [خَوْزَلَى and (Jh)] خَوْزَرَى, *a kind of gait, wherein is looseness of the joints,* like the *gait of women*; and such [formations] we do not know to occur as *eps.* (IY): (2) حِنْطَأْوٌ [301] (M) *short*, or, as is said, *big-bellied*, and كِنْثَأْوٌ *having a large beard*; and such [a formation] we do not know to occur as a substantive (IY).

§. 331. The two augments separated by the ف and ع and ل are in (1) [أَفْعَلَى (IY),] such as أَجْفَلَى [272,273] (M): (a) no other instance of أَفْعَلَى occurs; and this is a substantive, meaning *general invitation*, as دُعِىَ فُلَانٌ فِى ٱلْأَجْفَلَى لَا فِى ٱلنَّقَرَى *Such a one was invited in the special invitation, not in the general invitation*: (b) As says "I do not know ٱلْأَجْفَلَى"; but others transmit it (IY): (2) [أُفْعُلٌ, which is a substantive (IY),] such as أُتْرُجٌّ *citron* (M) and أُسْكُفَّةٌ *threshold, lintel,* the ة of feminization not being taken into account [368] in the forma-

tion, because it is equivalent to a *n.* joined on to a *n.* [266]: (a) أَفْعَلٌ does not occur as an *ep.* (IY): (3) [إِفْعَلٌّ ,] such as إِرْزَبٌّ *short* (M), co-ordinated by the second ب with جِرْدَحْلٌ [401]; and similarly the إِرْزِبَّةٌ [and مِرْزَبَّةٌ *a small rod* (KF)] *of iron* (IY).

§. 382. The two [augments (IY)] united before the ف are in (1) [what is conformable to the *v.* (IY),] such as (a) مُنْطَلِقٌ *departing* [343, 371]; (b) مُسْطِيعٌ *able, capable* (M), from اِسْطَاعَ, *aor.* يَسْطِيعُ [680, 759] (IY); (c) مُهْرَاقٌ *poured out, shed* (M), from أَهْرَاقَ, *aor.* يُهْرِيقُ [679, 690] (IY): (2) [what is not conformable to the *v.*, which is very rare, consisting of not more than two or three words (IY),] such as إِنْقَحْلٌ [301] (M), i. e., *aged, having the skin dry over the bone*, said of a *man*, إِنْزَهْوٌ *insolent*, إِنْفَحْرٌ i. q. إِنْزَهْوٌ (IY), and إِنْقَحْرٌ *old, but still retaining strength* (M).

§. 383. The two [augments (IY)] united between the ف and ع are in (1) [the *pl.* (IY),] (a) [فَوَاعِلُ, (*a*) substantive (IY),] such as حَوَاجِرُ [247] (M), *pl.* of حَاجِرٌ, and حَوَائِطُ [247], *pl.* of حَائِطٌ; (*b*) *ep.*, such as دَوَاسِرُ *pl.* of دَوْسَرٌ *bulky*, said of a *he-camel*, and ضَوَارِبُ [247], *pl.* of ضَارِبَةٌ (IY): (b) [فَيَاعِلُ, (*a*) substantive (IY),] such as غَيَالِمُ [253] (M), *pl.* of غَيْلَمٌ [373]; (*b*) *ep.*, such as صَيَارِفُ [253],

pl. of صَيْرَف [373 : (c) فَنَاعِل, (*a*) substantive (IY),] such as جَنَادِب (M), *pl.* of جُنْدَب [373]; (*b*) *ep.*, such as عَنَاسِل *pl.* of عَنْسَل [373] (IY): (2) [the *sing.*,] such as (a) دُوَاسِر *bulky*; (b) صُيَّهِم *sturdy* (M), which [formation] does not occur as a substantive (IY).

§. 384. The two [augments (IY)] united between the ع and ل are in [a number of formations, whence (IY)] (1) [فَعَّال, (a) substantive (IY),] such as كَلَّاء *mooring-place* (M), اَلْكَلَّاء being a *place* [*for mooring vessels* (Bk)] at AlBaṣra, said by S to be from كَلَأَ *protected*, the sense being that the place *wards off* the wind from the vessels, and *protects* them (IY), [and by Bk to be] from كَلَّأْتُ ٱلسَّفِينَةَ *I moored the vessel*, i. e., *made it fast* (Bk); (b) *ep.*, such as شَرَّاب [252, 343] (IY): (2) [فُعَّال, (a) substantive (IY),] such as خُطَّاف *swallow* (M), a small bird, and كُلَّاب i. q. كَلُّوب *flesh-hook* [253]; (b) *ep.*, such as حُسَّان and عُوَّار [252] (IY): (3) [فِعَّال (IY),] such as حِنَّاء *henna* (M) and قِثَّاء *cucumber*; but we do not know it as an *ep.* (IY): (4) [فِعْوَال, (a) substantive, such as قِرْوَاش *parasite* and عِصْوَاد *great matter*; (b) *ep.* (IY),] such as جِلْوَاخ *wide* (M), said of a *valley*, and قِرْوَاح *long-legged* [253], said of a *she camel*, as though, said an Arab, she were walking upon *spears*, and also *exposed to*

the sun, having no cover, said of a *plain* (IY) : (5) [فَعْوَالٌ,] such as عَصْوَادٌ (M), i. q. عِصْوَادٌ [above], mentioned by Sf as occurring with Ḍamm and Kasr (IY):(6)[فِعْبَالٌ, substantive (IY),] such as جِرْيَالٌ (M), meaning *gold*, and a *red dye*; but we do not know it as an *ep.* (IY) : (7) [فَعَيَّلٌ (IY),] such as هَبَيَّخٌ *fat, chubby* (M), said of a *boy*, derived from هَبَخٌ i. q. وَرَمٌ *swelling* (IY): (8) [فِعْبَوْلٌ, (a) substantive (IY),] such as كِدْيَوْنٌ *dregs of oil* (M) ; (b) *ep.*, such as عِذْيَوْطٌ *stooling in coition* (IY) : (9) [فِعِّيلٌ, (a) substantive (IY),] such as بِطِّيخٌ [254] (M) and خِرِّيتٌ *guide* ; (b) *ep.*, such as سِكِّيرٌ and شِرِّيبٌ [252] (IY) : (10) [فُعَّيْلٌ, (a) substantive (IY),] such as قُبَّيْطٌ (M), *a kind of sweetmeat*, and عُلَّيْقٌ *thorny-tree, bearing a fruit resembling the mulberry* ; (b) *ep.*, such as زُمَّيْلٌ [252] and سُكَّيْتٌ [252, 253, 289] (IY) : (11) [فَيْعَالٌ (IY),] such as قَيَّامٌ (M), *orig.* قَيْوَامٌ [685,747], i. q. قَيُّومٌ [377] ; but Z's mention of it in this section is like a blunder, because this section comprises the union of two augments intervening between the ع and ل (IY) : (12) [فُعَّالٌ, (a) substantive, *sing.*, such as حُمَّاضٌ *sorrel* and سُمَّاقٌ *sumach* ; (b) *ep.*, (*pl.*) (IY),] such as صُوَّامٌ *fasters* (M) and قُوَّامٌ *standers* (IY) : (13) [فَعَنْعَلٌ (IY),] such as عَقَنْقَلٌ (M), *sand heaped up like a hill*, and سَجَنْجَلٌ *mirror* (IY) : (14) [فَعَوْعَلٌ

(IY),] such as عَثْوَثَلٌ (M), *dull, incapable, flabby*, said of a *man* (IY): (15) [فِعَّوْلٌ, (a) substantive (IY),] such as عِجَّوْلٌ *calf* (M) and سِنَّوْرٌ *cat* [253]; (b) *ep.*, such as خِنَّوْصٌ *flat-nosed*, said of the *young pig* (IY): (16) [فُعُّولٌ (IY),] such as سُبُّوحٌ *holy* (M) and قُدُّوسٌ *pure*, two names of *God*, in both of which Fatḥ [of the ف] is allowable: (a) there are no *ns.* upon the measure of فُعُّولٌ with Ḍamm, except سُبُّوحٌ and قُدُّوسٌ [and ذُرُّوحٌ *Spanish fly* (Jh)], in which Ḍamm is more frequent; while all others are pronounced with Fatḥ (IY): 17) [فُعَّيْلٌ, (a) substantive (IY),] such as مُرَّيْقٌ (M), meaning *safflower*; (b) *ep.*, such as دُرِّيٌّ *twinkling*, said of a *star*, being derived from دَرْءٌ i. q. دَفْعٌ *dispelling*, as though its light were *intermittent*, part of it *dispelling* part (IY): (18) [فُعَائِلٌ (IY),] such as حُطَائِطٌ *small* (M) and جُرَائِضٌ *heavy* (IY): (19) [فُعَامِلٌ (IY),] such as دُلَامِصٌ *glittering* [676] (M), an *ep.* of a *coat of mail* (IY).

§. 385. The two [augments (IY)] united after the ل are in [sundry formations, whence (IY)] (1) [فَعْلَاءُ, (a) substantive (IY),] such as ضَهْيَاءُ [land *containing no vegetation*, and sometimes an *ep.* of a *woman*, meaning *on whom no breast grows*, or, as is said, *that does not menstruate* (IY),] and طَرْفَاءُ [258, 273] (M); (b) *ep.*,

such as حَمْرَآءُ and صَفْرَآءُ [248, 273] (IY): (2) [فُعْلَآءُ (IY),] such as قُوبَآءُ [248, 273] (M) and خُشَّآءُ [273]: (a) ISk says that there is no فُعْلَآءُ in the language, with Ḍamm of the ف and quiescence of the ع, except these two words (IY): (3) [فِعْلَآءُ (IY),] such as عِلْبَآءُ [230, 248, 273] (M) and حِرْبَآءُ [248, 273], but we do not know فِعْلَآءُ occur as an *ep.* (IY): (4) [فُعَلَآءُ, (a) substantive (IY),] such as رُحَضَآءُ [273] (M) and قُوبَآءُ [273]; (b) *ep.*, such as عُشَرَآءُ and نُفَسَآءُ [248, 273] (IY): (5) [فِعَلَآءُ (IY),] such as سِيَرَآءُ [273] (M) and خِيَلَآءُ *pride*; but فِعَلَآءُ does not occur as an *ep.* (IY): (6) [فَعَلَآءُ (IY),] such as جَنَفَآءُ (M) and قَرَمَآءُ [272, 273]; and, in the *ep.*, ثَأْدَآءُ, or, by transposition, دَأْثَآءُ [272, 273], meaning *servant-girl*: (a) ISk says that there is no فَعَلَآءُ in the language, with mobilization [of the ع with Fatḥ (Jh)], except one word, vid. دَأْثَآءُ, meaning among *eps.* (IY): (7) [فَعْلَانُ, (a) substantive (IY),] such as سَعْدَانٌ [274] (M), *a thorny plant*, which is one of the most excellent pastures of camels, whence the *prov.* مَرْعًى وَلَا كَالسَّعْدَانِ *Pasture, but not like the* سَعْدَان; (b) *ep.*, such as عَطْشَانُ [250, 348] (IY): (8) [فَعَلَانُ, (a) substantive (IY),] such as كَرَوَانٌ [250, 274] (M); (b) *ep.*, such as صَمَيَانٌ [250, 274] (IY): (9) [فُعْلَانُ, (a) substantive (IY),] such as عُثْمَانُ [4,250,274]

(M) ; frequent in the *pl.*, such as جُرْبَانٌ and قُضْبَانٌ [246], *pls.* of جَرِيبٌ *a certain measure*, or *quantity*, *of wheat* or *land*, and قَضِيبٌ *branch*, *twig*, *rod*, *wand* : (b) *ep.*, such as عُرْيَانٌ and خُمْصَانٌ [250] (IY) : (10) [فَعِلَانٌ (IY),] such as ظَرِبَانٌ [237, 250] (M) and قَطِرَانٌ *tar* ; but فَعِلَانٌ does not occur as an *ep.* (IY) : (11) [فَعْلَانٌ (IY).] as اَلسَّبُعَانُ [236, 250, 274] (M), the name of a *place*, and شَبْهَانُ *a certain tree*, in which Fatḥ [of the ب] is more frequent (IY) : (12) [فِعِلَّانٌ (IY),] such as سِلِطَّانٌ *clamorous* (M); but no other [word of this measure] occurs ; and, in this, three *augs.* are united at the end, the second, doubled ط , the ا , and the ن (IY) : (13) [فِعَلَّنَى (IY),] such as عِرَضَّنَى [272, 282] (M), *whose custom is to go sideways from liveliness*, said of a *she-camel* (IY) : (14) [فِعِلَّى , (a) substantive (IY),] such as دِفِقَّى [272] (M) ; (b) *ep.*, such as كِمِرَّى *big in the gland of the penis*: (15) فِعَلَّى , which is a substantive, such as دِفَقَّى *a kind of quick pace*; and is not known by us as an *ep.* (IY) : (16) [فِعْلِيَةٌ , (a) substantive (IY),] such as هِبْرِيَةٌ *scurf*, *dandriff* (M), and حِذْرِيَةٌ *rugged place* [248]; (b) *ep.*, such as عِفْرِيَةٌ *crafty* and زِبْنِيَةٌ *strong* [674]: (a) the ة of femininization, though no part of the formation [266], is here taken into account [368, 381], because the ة is insep-

parable from عِلْبَةٌ, as from فَعَالِيَةٌ, like كَرَاهِيَةٌ [256, 331] and رَفَاهِيَةٌ *easy state of life* (IY): (17) [فَعْلَةٌ, which is a substantive (IY),] such as سَنْبَتَةٌ *period* [678] (M); and does not occur as an *ep.* (IY): (18) [فَعْلُوَةٌ (IY),] such as قَرْنُوَةٌ *plant used in tanning* [301] (M) and تَرْتُوَةٌ [283, 675] (IY): (19) [فُعْلُوَةٌ (IY),] such as عُنْصُوَةٌ *lock of hair* (M); but فُعْلُوَةٌ does not occur as an *ep.*: (a) the ة is inseparable from this و, as from the ى in حِذْرِيَةٌ [above] (IY): (20) [فَعَلُوتٌ, (a) substantive (IY),] such as جَبَرُوتٌ *haughtiness* [331] (M); (b) *ep.*, such as حَلَبُوتٌ *intensely black*, i. q. حُلْبُوبٌ (IY): (21) [فُعْلَالٌ (IY),] such as فُسْطَاطٌ *tent of hair* (M) and قُرْطَاطٌ *saddle-cloth*: (a) S says (IY), فُعْلَالٌ is rare in the language; and we do not know it occur as an *ep.* (S, IY): (22) [فِعْلَالٌ, (a) substantive (IY),] such as جِلْبَابٌ *cloak* (M); (b) *ep.*, such as شِمْلَالٌ *swift* [below], said of a *she-camel* (IY): (23) [فِعْلِيلٌ, (a) substantive (IY),] such as حِلْتِيتٌ *assa* (M), *a kind of gum*; (b) *ep.*, such as صِنْدِيدٌ *noble* and شِمْلِيلٌ i. q. شِمْلَالٌ [above] (IY): (24) [فَعْلَعَلٌ, (a) substantive, such as حَبَرْبَرٌ and تَبَرْبَرٌ, which one *syn.*, as مَا أَصَابَ مِنْهُ حَبَرْبَرًا وَلَا تَبَرْبَرًا وَلَا حَوَرْوَرًا *He has not obtained aught of it*, i. e., شَيْءٍ, transmitted by S, and مَا فِي ٱلَّذِي نُحَدِّثُنَا

بِهِ حَبَرْبَرٌ *There is not aught in what thou tellest us*, i. e. شَيْءٌ ; (b) *ep.* (IY),] such as صَمَحْمَحٌ [370] (M), meaning *strong*, or, as is said, *short*, *stout* (IY): (25) [فُعَلْعَلٌ , which is a substantive (IY),] such as ذُرَحْرَحٌ *Spanish fly* (M) and جُلَعْلَعٌ *beetle* ; and is not known by us as an *ep.* (IY).

§. 386. The three [augments (IY)] separated are in (1) [the *sing.* إِفْعِيلَى (IY),] such as إِهْجِيرَى [272] (M); and similarly إِجْرِيَّا *custom*, from جَرْيٌ *running*, the Hamza, the first ى , and the final ا being *aug.* (IY): (2) [the *pl.* (IY),] (a) [مَفَاعِيلُ , (*a*) substantive (IY),] such as مَخَارِيقُ (M), *pl.* of مِخْرَاقٌ *kerchief twisted to beat with*, as in tradition اَلْبَرْقُ مَخَارِيقُ ٱلْمَلَائِكَةِ *Lightning is the twisted kerchiefs of the angels*, | said by 'Ali (Jh),] and مَفَاتِيحُ [253,685]; (*b*) *ep.*, such as مَحَاضِيرُ *pl.* of مِحْضِيرٌ *running hard* [252,312], said of a *horse* (IY): (b) [تَفَاعِيلُ , substantive (IY),] such as تَمَاثِيلُ [253] (M) and تَجَافِيفُ , *pl.* of تِمْثَالٌ and تِجْفَافٌ [379]: (c) [يَفَاعِيلُ , (*a*) substantive (IY),] such as يَرَابِيعُ [253] (M), *pl.* of يَرْبُوعٌ [379]; (*b*) *ep.*, such as يَخَاضِيرُ *pl.* of يَخْضُورٌ *green* (IY).

§. 387. The three [augments] united before the ف are in مُسْتَفْعَلٌ (M) which paradigm is only an *ep.* in what is conformable to the *v.*, such as مُسْتَخْرَجٌ [253, 343, 368, 371, 680], the م , س , and ت being *aug.*, because they drop off in خَرَجَ *went out* [482] (IY).

§. 388. The three [augments (IY)] united between the ع and ل are in (1) [فَعَالِيلُ , such as (IY) سَلَالِيمُ [253] (M), *pl.* of سُلَّمٌ [374], the ا , the second ل , and the ى being *aug.* (IY): (2) [فَعَارِيلُ , such as (IY)] قَرَارِيحُ [253] (M), *pl.* of قِرْوَاحٌ [384] (IY).

§. 389. The three [augments] (IY)] united after the ل are in (1) [فِعْلِيَانُ , (a) substantive (IY),] such as صِلِّيَانٌ [274] (M), *a plant*; (b) *ep.*, such as عِنْظِيَانٌ *rough, churlish* (IY): (2) [فُعْلُوَانُ (IY),] such as عُنْفُوَانٌ [283, 675] (M) and عُنْظُوَانٌ *a certain tree* [274]; but فُعْلُوَانُ does not occur as an *ep.* (IY): (3) [فِعَلَّانُ (IY),] such as عِرِفَّانٌ *knowledge* (M), an *inf. n.* i. q. مَعْرِفَةٌ , and also عِرِفَّانُ *'Iriffān*, a man's name (IY): [فَعِلَّانُ (IY),] such as تَتِفَّانٌ (M), which is a substantive, meaning *beginning* of a thing, as جَآءَنَا عَلَى تَتِفَّانِ ذٰلِكَ *He came to us at the beginning of that*, i. e. أَوَّلِهِ (IY): (5) [فِعْلِيَآءُ , (a) substantive (IY),] such as كِبْرِيَآءُ [273] and سِيمِيَآءُ [283] (M); (b) *ep.*, such as جِرْبِيَآءُ *north-west*, said of the *wind* (IY):

(6) [فَعَلِيَّا (IY),] such as مَرَحِيَّا [272] (M) and بَرَدِيَّا *Baradayyà*, a *stream* in Syria, so in the Book of S, though the well-known [form] is بَرَدَى *Baradà*, as يَسْقُونَ الخ [126] (IY),

§. 390. The [three augments dispersed (IY),] two united, and one separate, one in [*ns.* of various formations, on the measure of (IY)] (1) [أُفْعُلَانٌ, (a) substantive (IY),] such as أُفْعُوَانٌ [274] (M) and أُقْحُوَانٌ [274]; (b) *ep.*, such as أُسْحُلَانٌ *full-grown* and أُلْعُبَانٌ *sportive, playful* (IY); (2) [إِفْعِلَانٌ which is rare, (a) substantive, such as إِسْحِمَانٌ *a certain small hill*; (*b*) *ep.* (IY),] such as إِضْحِيَانٌ *light, bright* (M), said of the *night* (IY): (*a*) as for the *ep.*, it is [in] their saying لَيْلَةٌ إِضْحِيَانَةٌ *a bright night*: but it is rare; [and] we know only this [instance] (S): (3) [أَفْعَلَانٌ, only an *ep.* (IY),] such as أَرْوَنَانٌ *distressing* (M), said of a *day* (IY)]: (4) [أَفْعِلَآءُ (IY),] such as أَرْبِعَآءُ [273] (M): (*a*) S says (IY), We do not know أَفْعِلَآءُ occur [as a *sing.*] except in أَرْبِعَآءُ (S, IY), as though *pl.* of رِبِعٌ (IY); but it is [frequent as (S)] one of the formations of the broken *pl.* (S, IY), as أَشْقِيَآءُ [246, 273] and أَنْبِيَآءُ [273, 278: (*b*) the ب of أَرْبِعَآءُ is sometimes pronounced with Fath (IY) , which is transmitted from some of the Banù

Asad (Jh) ; and with Ḍamm (KF): (5) [فَاعِلَآءُ (IY], such as تَاصِعَآءُ [247, 273] (M) and نَافِقَآءُ [247]; but we do not know فَاعِلَآءُ occur as an *ep.* (IY) : (6) [فَعَالِيلُ, one of the formations of the broken *pl.* (a) substantive (IY),] such as فَسَاطِيطُ (M), pl. of فُسْطَاطٌ [385], and ظَنَابِيبُ *pl* of ظُنْبُوبٌ *shinbone* ; (b) *ep.*, such as شَمَالِيلُ *pl.* of شِمِلَّالٌ [385], and بَهَالِيلُ *pl.* of بُهْلُولٌ [252], which means *great laugher*, said of a *man* (IY): (7) [فَعَالِينُ , substantive (IY),] such as سَرَاحِينُ (M) *pl.* of سِرْحَانٌ [250], and فَرَارِينُ *pl.* of فِرْزَانٌ [253], 265]; but we do not know فَعَالِينُ occur as an *ep.* (IY): (8) [فَعَالَآءُ , (a) substantive (IY),] such as ثَلَاثَآءُ *Tuesday* [273] (M) and بَرَاكَآءُ [246, 248, 273]; (b) *ep.*, such as عَيَايَآءُ *incapable*, said of a *man*, and طَبَاقَآءُ *bad at covering* [273], said of a *he-camel*, and *stupid*, said of a *man* (IY): (9) [فَعَالَانُ IY),] such as سَلَامَانُ *a certain tree* (M), and حَمَاطَانُ *a place*, says Jr, and *a plant*, says Th. (IY): (10) [فُعَالِيَةٌ , (a) substantive, such as هُبَارِيَةٌ *scurf*, *dandriff*; (b) *ep.* (IY),] such as قُرَاسِيَةٌ *big* (M), said of a *stallion*, and عُفَارِيَةٌ *strong* [283]: (a) the ة of femininization is inseparable [266] in this formation (IY) : (11) [فَعَنْلُوَةٌ (IY),] such as قَلَنْسُوَةٌ [254, 675] (M) : (a) the ة is inseparable from this و (IY): (12) [فُنْعُلَآءُ (IY),] such as خُنْفُسَآءُ [247,

273] (M ; but فُنْعُلَآءُ does not occur as an *ep.* (IY): (13) [فَيْعَلَانُ, (a) substantive, such as قَيْقَبَانٌ *a tree from which saddles are made* and سَيْسَبَانٌ also *a tree* ; (b) *ep.* (IY),] as تَيَّحَانٌ (M) *meddlesome*, said of a *man*, and *going sideways in his walk from liveliness*, and of a *horse*, and هَيَّبَانٌ *fearful, cowardly* ; (a) هَيِّبَانٌ with Fatḥ and Kasr is said, and so تَيِّحَانٌ ; but فَيْعِلَانُ with Kasr is one of the formations of the unsound, there being no instance of it in the sound: S says (IY), We do not know فَيْعِلَانُ [with Kasr (IY)], in the language, [in S)] other than the unsound (S, IY): (14) [فُعْلَّانُ, (a) substantive, such as حُوْمَّانٌ ; (b) *ep.* (IY),] such as عُبْدَّانٌ *tall* (M): (15) [مَفْعَلَانُ (IY)], such as مَلْكَعَانُ *vile fellow* (M) and مَلْأَمَانُ *mean fellow*, which are *det.* substantives, used only in the *voc.* [Note on *p.* 186, *l.* 15] (IY); but we do not know مَفْعَلَانُ occur as an *ep.* (S).

§. 391. The four [augments (IY)] are in such as اِشْهِيبَابٌ *becoming gray* [283, 332, 371] and اِحْمِيرَارٌ *becoming red* [332] (M), *inf. ns.* of اِشْهَابَّ and اِحْمَارَّ [432, 482, 493.A] (IY). We do not know that there occurs, among substantives or *eps*, any *tril.* [formation], augmented or unaugmented, other than what we have mentioned (S).

CHAPTER XVI.

THE QUADRILITERAL NOUN.

§. 392. The unaugmented *quad.* has (S, M, SH, IM) five formations (M, SH, Tsr) agreed upon (R), to which another is added by Akh (IY, SH), [making] six formations [in all] (IA,A), (1) فَعْلَلٌ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as جَعْفَرٌ *brook* (S, M, SH, IA, Aud, A), sometimes used as a [proper] name [6, 263] (IY); (b) *ep.*, as سَلْهَبٌ *long, tall* (S, IY, Jrb, A, Tsr), said of a *man* (Tsr), [and] of a *horse* (IY), though the ه in سَلْهَبٌ is said by some to be *aug.* [679] (A): (2) فِعْلِلٌ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as زِبْرِجٌ (S, M, SH, IA, Aud, A) meaning *ornament* (IY, R, Jrb), vid. *embroidery* or *gems* (R), and, as is said (IY, R), *gold* (IY, R, A, Tsr), and *thin cloud* (R, A), or, as is said, *red cloud* (A), and زِئْبِرٌ [401] (S,IY) ; (b) *ep.*, as خِرْمِلٌ (S,IY, Jrb, A, Tsr), said by Jr to mean (A) *silly*, applied to a *woman* (IY, Jrb, A, Tsr) : (3) فُعْلُلٌ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as بُرْثُنٌ *claw* (S,M, SH, IA, A) and حُبْرُجٌ *male bustard* [395] (S, IY) ; (b) *ep.*, as جُرْشُعٌ *huge* [below] (S, IY, Jrb, A, Tsr), said of a *camel* (IY, A, Tsr): (4) فِعَلٌّ (S, IY, IM), (a) substantive (S, IY,

A, Tsr), as فِطَحْلٌ (S, M, Aud, A), i. e, *time before the creation of mankind* (IY, A), *in which*, says AU, the Arabs say that *the stones were soft* (A), [or] *time of the deluge*, and *time of Noah's coming out from the Ark* (Tsr), and قِمَطْرٌ [245] (IY, SH, A); (b) *ep.* (S, IY, Jrb, A, Tsr), as هِزَبْرٌ (S, IY, IA), i. e., *bold*, an *ep.* of the *lion* (IY), سِبَطْرٌ [245] (S, IY, Jrb, A, Tsr), and قِمَطْرٌ (S, A), i. e., *hardy*, said of a *he-camel*, and *hard*, said of a *day* (A): (5) فِعْلَلٌ, (S, IY, IM), (a) substantive (S, IY, A, Tsr), as دِرْهَمٌ *dirham* [below] (S, M, SH, IA, Aud, A) which is [Persian (IY),] Arabicized (IY, Tsr), and قِلْعَمٌ (S, IY), i. e., *very old man* (IY); (b) *ep.*, as هِبْلَعٌ [below] (S, IY, Jrb, A, Tsr) and هِجْرَعٌ [372, 679] (S, IY, Tsr): (*a*) the authenticity of فِعْلَلٌ is, however, open to discussion, because دِرْهَمٌ (above) is Arabicized; while هِبْلَعٌ [above] is *quad* only if we say that the ع is *rad.*, not if we say that it is *aug.*, which is the opinion of Akh [679] (Jrb): (6) فُعْلَلٌ (IY, IM, R), added by Akh (R, Aud) and the KK (Aud), (a) substantive (A), as جُخْدَبٌ [401] (SH, IA, Aud, A) *a sort of locust* (Jrb), i. e., the *long-legged green locust* (R, Tsr), or, as is said (Tsr), the *male locust* (A, Tsr); (b) *ep.*, as جُرْشَعٌ i. q. جُرْشُعٌ [above] (A). The formation فُعْلَلٌ authorized by Akh is

disputed (Jrb). The opinion of the BB other than Akh is that this sixth formation is not an original formation, but a *deriv.* of فُعْلُلٌ with Damm [of the ل (Sn)], being pronounced with Fatḥ for alleviation, because, wherever Fatḥ [of the ل (Sn)] is heard, Ḍamm is heard, as جَحْدَبٌ [above], طُحْلُبٌ *green slime on stagnant water*, and بُرْقُعٌ *veil* [258] among substantives, and جُرْشُعٌ [above] among *eps.*; whereas they say بَرْثَنٌ (above), عَرْفَطٌ *mimosa*, a tree of the desert, and بَرْجَدٌ *striped wrapper*, in which [three (Sn)] فُعَلَلٌ with Fatḥ has not been heard (A) which proves the Ḍamm to be original (Sn). But Akh and the KK hold that فُعَلَلٌ is an original formation (A). I hold the saying of Akh to be correct (IY): and the language of IM here seems to indicate agreement with Akh and the KK (A); and, [according to R and Jrb also,] the better opinion (R), [or] the truth (Jrb), is that this measure is authentic (R, Jrb), though rare (R), because they say مَا لِي عَنْهُ عَنْدَدٌ *I have no way of escape from it* [375], where the second د is co-ordinative, otherwise incorporation would be necessary [731] (Jrb). But IM says in the Tashīl, "That فُعَلَلٌ should be a *deriv.* of فُعَلَلٌ is more obvious than that it should be original" (A); and, [according to IHsh also,] the preferable opinion is that فُعَلَلٌ is a *deriv.* of فُعْلُلٌ (Aud). The language con-

tains no [unaugmented] *quad.* upon the paradigm فَعْلَلٌ or فِعْلِلٌ or any other [paradigm] not mentioned by us (S). By analogy (Jrb), the unaugmented *quad.* ought to have 48 formations, [since this is the product (Jrb)] from the multiplication of 12 [368] by the 4 states of the first ل: but only such as have been mentioned occur, because of the heaviness [of the others] (Jrb, Sn), or because of the combination of two quiescents, or because of the succession of four mobiles (Sn). Some of the GG, however, add three measures to the formations of the *quad.*, (1) فِعْلِلٌ, as خِرْفِعٌ *rotten cotton-pod* [401]; (2) فُعَلٌ as خُبَعْثٌ *bulky*; (3) فَعْلِلٌ, as طَحْرِبَةٌ *piece of cloud* [401]: but these measures are not authorized by the majority, according to whom, such instances of them as are correctly transmitted are anomalous. The second or third [letter] of the *quad.* must be quiescent, since four vowels do not follow consecutively in a word. Hence (1) فُعَلِلٌ is not authorized; while عُلَبِطٌ *burly* [401] said of a *man*, fem. عُلَبِطَةٌ *bulky*, said of a *she-camel*, is contracted from فُعَالِلٌ: nor is (2) فَعَلَلٌ; while عَرَتُنٌ *a plant used in dyeing* [677] is *orig.*, [says Khl (Jh),] عَرَنْتُنٌ, like قَرَنْفُلٌ [395], the ن being then elided from it, like the ا from عُلَابِطٌ: nor (3) فَعَلِلٌ; while جَنَدِلٌ [296] is contracted from جَنَادِلُ *stones*; though Fr and F hold it to be a

deriv. of فَعَلِيلٌ, its *o. f.* being جَنَدِيلٌ, which [opinion] is preferred by IM, because جَنَدِلٌ, being a *sing.*, should rather be held to be a *deriv.* of the *sing.* Some cite these measures as original formations, not contractions; but this is not correct because of what precedes (A), vid. that four vowels do not follow consecutively in a word (Sn). The paradigms that I shall mention will comprise the formations of the augmented [*quad.* (IY)], in which the augment may amount to three [letters] (M).

§. 393. The augment in the *quads.* is of two kinds, (1) coordinative, vid., where the word is of five letters, one of which is *aug.*, while the order of its mobiles and quiescents corresponds to the order of the *quin.* [401], as عَمَيْثَلٌ [395] and جَحَنْفَلٌ [283, 395], which are co-ordinated by the ى and ن with the paradigm of سَفَرْجَلٌ [401]; (2) non-coordinative, vid. where the word contains an *aug.*, but differs from the *rad.* formations. The augment is one letter, or two, or three. And the largest number of letters that the *quad.* reaches by means of the augment is seven, in which the augment consists of three letters, as اِحْرِنْجَامٌ [368] (IY). The single augment before the ف is only in [the *n.* conformable to the *v.* (IY),] such as مُدَحْرِجٌ [343, 347. 368, 676] (M.)

§. 394. The single augment after the ف is in (1) [فُنْعَلٌ, (a) substantive, such as خُنْثَعَبَةٌ *she-camel* (IY) *abounding in milk* (Jh, KF); (b) *ep.* (IY),] such as قُنْفَخْرٌ [*superior in its kind*, in which Sf transmits قُنْفَخْرٌ with Ḍamm of the ق (IY),] and كُنْتَأَلٌ [*short* IY)]: (2) [فَنَعْلُلٌ (IY),] such as كَنَهْبَلٌ (M) *a kind of tree;* but this [formation] is rare (IY).

§. 395. The single augment after the ع is in [nine formations (IY),] (1) [فُعَالِلٌ, (a) substantive, such as جُخَادِبٌ *long-legged green locust*; (b) *ep.* (IY),] such as عُذَافِرٌ [256, 231] (M) *big* (Jh, KF), *strong*, [*hardy* (BS),] said of a *he-camel* (IY), *fem.* عُذَافِرَةٌ [253], said of a *she-camel* (Jh, BS, KF): (2) [فَعَيْلَلٌ, only an *ep.* (IY),] such as سَمَيْدَعٌ *chief* (M), and عَمَيْثَلٌ *trailing his tail* [393], *fem* عَمَيْثَلَةٌ *corpulent*, said of a *she-camel* (IY): (3) [فَعَوْلَلٌ, (a) substantive (IY),] such as فَدَوْكَسٌ *lion* [253] (M); (b) *ep.*, such as سَرَوْمَطٌ *long-bodied*, said of a *camel* or other *animal* (IY): (4) [فَعَالِلُ, (a) substantive (IY),] such as حَبَارِجُ (M), broken *pl.* of حُبَارِجٌ (392]; (b) *ep.*, such as قَرَاشِبُ, broken *pl* of قِرْشَبٌ [397] (IY): (5) [فَعَنْلَلٌ, only an *ep.* (IY),] such as حَرَنْبَلٌ (M) *short and sturdy*, and جَحَنْفَلٌ *thick-lipped* [283, 393] (IY): (6) [فَعَنْلُلٌ, substantive, which is rare (IY),] such as قَرَنْفُلٌ *clove* [392] (M), and عَرَنْتَنٌ

[392,677](IY): (7)[فِعِّلٌ, known by us only as an *ep.* (IY),] such as عِلِّكٌ (M) *thick*, or, says Mb, *old hag* (IY): (8) [فُعَّلِلٌ, (a) substantive (IY),] such as هُمَّقِعٌ (M) *a plant*, and, as Jr says, the *fruit of the* تَنَضُبُ [372], according to which it is a substantive, but, as Fr says, *stupid*, according to which it is an *ep.*; (b) *ep.*, such as زُمَّلِقٌ *emitting his semen before coition* (IY): (9) [فُعَّلٌ (IY),] such as شُمَّخٌ (M) *big*, said of a *camel* or *man*, and شُمَّخِرٌ *magnifying himself, haughty* (IY).

§. 396. The single augment after the first ل is in [about ten formations (IY),] (1) [فِعْلِيلٌ, (a) substantive (IY),] such as قِنْدِيلٌ [253, 674] (M); (b) *ep.*, such as شِنْظِيرٌ *ill-natured* (IY): (2) [فُعْلُولٌ, (a) substantive (IY),] as زُنْبُورٌ *hornet* (M) and عُصْفُورٌ [253]; (b) *ep.*, as سُرْحُوبٌ *long* and قُرْضُوبٌ *trenchant*, said of a *sword*, and *poor*, and sometimes *robber* (IY): (3) [فُعْلَيْلٌ, *ep.* (IY),] such as غُرْنَيْقٌ [253] (M) *exalted, chief* (IY): (4) [فِعْلَوْلٌ, (a) substantive (IY),] such as فِرْدَوْسٌ [253] (M) *garden, paradise*; (b) *ep.*, such as عِلْطَوْسٌ *active*, said of a *she-camel* (IY): (5) [فَعَلُولٌ, (a) substantive (IY),] such as قَرَدُوسٌ [274] (M); (b) *ep.*, such as قَرَقُوسٌ *rugged* (IY): (6) [فَعَلْوَلٌ (IY),] such as كَنَهْوَرٌ [253] (M), *large*, said of a cloud; but we do not know فَعَلْوَلٌ as a substantive (IY); (7)

[فَعْلَالٌ, (a) substantive, as زَلْزَالٌ (273, 332); (b) *ep.* (IY),] such as صَلْصَالٌ [332] (M): (*a*) فَعْلَالٌ occurs in the language only in the reduplicated, except in one word خَزْعَالٌ *walking badly from illness*, said of a *she-camel* (IY): (8) [فِعْلَالٌ (IY),] such as سِرْدَاحٌ [253, 673] (M): (9) [فَعَلَّلٌ, (a) substantive (IY),] such as شَفَلَّحٌ (M), here meaning *fruit of the caper*; but sometimes an *ep.*, meaning *thick-lipped*; (b) *ep.*, such as عَمَلَّسٌ *swift*, said of the *wolf* (IY): (10) [فُعُنْلٌ, which is rare (IY),] such as صُعُرْقٌ (M) *a plant* and زُمُرُّدٌ *emerald* (IY).

§ 397. The single augment after the last ل is in (1) [فَعَلَّى, which we know only as an *ep.* (IY),] such as حَبَرْكًى (M) *long-backed and short legged*, the ا of which is for co-ordination with سَفَرْجَلٌ [401], as is proved by the fact that the ة of femininization is affixed to it (IY): (2) [فَعْلَلَى, a substantive (IY),] such as جَحْجَبَى [272, 282] (M) and قَرْقَرَى *a place* [282]; not an *ep.* (IY): (3) [فِعْلِلَى (IY),] such as هِرْبِذَى [272] (M), whence هِنْدِبَى *endive* [399] (IY): (4) [فِعْلَلَى,] such as هِنْدَبَى *endive* [272] (M): (5) [فِعَلَّى, which is rare (IY),] such as سِبَطْرَى [272] (M) and ضَبَغْطَى *bugbear, bogey*, a thing wherewith boys are frightened; but this formation does not occur as an *ep.* (IY): (6) [فَعَلَّلٌ (IY),] such as سَبَهْلَلٌ (M) *idle*, as in the tradition,

where ʿUmar says إِنِّي لَأَكْرَهُ أَنْ أَرَى آلخ [359] (IY): (7) [فِعْلَلٌ, (a) substantive, such as عِرْبَدٌ *a serpent that blows, but does not hurt*; (b) *ep.* (IY),] such as قِرْشَبٌ *aged* [395] (M): (8) [فُعْلُلٌ (IY),] such as طُرْطُبٌ (M), *long*, said of the *breast*, and طُرْطُبَّةٌ *having a big breast*, said of a *woman*; but we do not know فُعْلُلٌ as a substantive (IY).

§ 398. The two augments separate are in 1) [فَعَوْلَى, which is only a substantive IY),] such as حَبَوْكَرَى [272] (M): (2) [فَيْعَلُولٌ, (a) substantive (IY),] such as خَبْتَعُورٌ (M) *calamity*, or, as is said, *all that deceives* and *deludes*, like the *mirage*, and the *present life*, because it lasts not; (b) *ep.*, such as عَيْسَجُورٌ *hardy*, said of a *she-camel*, and عَيْطَمُوسٌ *fully-developed*, said of a *woman*, *pl.* عَطَامِيسُ [253] (IY): (3) [فَنْعَلُولٌ, which is rare, (a) substantive (IY),] such as مَنْجَنُونٌ *water-wheel* [675,676] (M); (b) *ep.*, such as حَنْدَقُوقٌ *tall, loosely-made*: (*a*) I do not consider this section the proper place for the mention of مَنْجَنُونٌ, because Z designates it for the mention of the *quads.* containing two separate augments; while there are two opinions about مَنْجَنُونٌ, first that it is *tril.*, the first ن, the و, and one of the last two نs being *aug.*, in which case its *pl.* is مَجَانِينُ; and secondly that it is *quad.*, the first ن being *rad.*, and the و and one

of the [last] two ن s *aug.*, in which case its *pl.* is مَنَاجِينُ, which is the *pl.* heard from the Arabs ; and, in the latter case, although it is a *quad.* containing two augments, still they are not separate, as is provided in this section: (*b*) as for the *plant*, which the vulgar name حَنْدَقُوقٌ [400], it is the ذُرَقٌ *melilot*, according to the Arabs (IY): (4) [فُعَالِيلٌ , which is rare, occurring only in one substantive (IY),] كُنَابِيلُ *Kunābīl* (M), so mentioned by S (Bk), the name of the well-known *land* (IY), a *place* in AlYaman (Bk): (5) [فِعِنْلَالٌ , which is rare, and occurs only as an *ep.* (IY),] such as جِحِنْبَارٌ (M) *bulky*, *large in make*, and so جِعِنْبَارٌ (IY).

§ 399. The two [augments (IY)] united are in (1) [فَعْلَوِيلٌ (IY),] such as قَنْدَوِيلٌ (M) *big-headed* and هَنْدَوِيلٌ *bulky* (IY): (2) [فَعَلُّوَةٌ (IY),] such as قَمَحْدُوَةٌ [283] (M) *occiput*, *back of the head* : (a) the ة , being inseparable [266] here, is taken into account in the formation (IY): (3) [فُعَلِّيَةٌ , substantive (IY),] such as سُلَحْفِيَةٌ *tortoise*, *turtle* [674] (M): (a) the ة of femininization is inseparable from this ى , as from the و of قَمَحْدُوَةٌ [above] (IY): (4) [فَعْلَلُوتٌ (IY),] such as عَنْكَبُوتٌ *spider* [253, 283, 678] (M); but فَعْلَلُوتٌ does not occur as an *ep.* (IY): (5) [فَعْلَلِيلٌ , *ep.* (IY),] such as عَرْطَلِيلٌ (M) *long*, or, as is

said, *thick*, and قَمْطَرِيرٌ *hard, distressing*; but we do not know فَعْلَلِيلٌ occur as a substantive (IY): (6) [فِعِلَّلٌ, (a) substantive, such as جِنِبَّارٌ *young bastard*; (b) *ep.* (IY),] such as طِرِمَّاحٌ (M) *tall* (IY): (7) [فَعْلَلَآءُ (IY),] such as عَفْرَبَآءُ [273] (M) *female scorpion* and بَرْنَسَآءُ *mankind*: (a) of the last there are two *dial. vars.*, بَرَنْسَآءُ, like عَقْرَبَآءُ; and بَرْنَاسَآءُ [273, 400]: ISk says that مَا أَدْرِى أَىُّ ٱلْبَرْنَسَآءِ هُوَ *I do not know which of mankind he is* or أَىُّ ٱلْبَرْنَاسَآءِ is said, i. e., أَىُّ ٱلنَّاسِ: (b) we do not know فَعْلَلَآءُ occur as an *ep.* (IY): (8) [فِعْلِلَآءُ, substantive (IY),] such as هِنْدِبَآءُ [273] (M), i. q. هِنْدِبَى [397]: (a) AZ says, هِنْدِبَآءُ with Kasr of the د is prolonged and abbreviated: (b) فِعْلِلَآءُ does not occur as an *ep.* (IY): (9) [فَعْلَلَانُ, which is rare, (a) substantive, such as زَعْفَرَانٌ *saffron*; (b) *ep.* (IY),] such as شَعْشَعَانٌ (M) *goodly, tall*, said of a *man* (IY): (10) [فُعْلُلَانٌ, (a) substantive (IY),] such as عُقْرُبَانٌ [274, 400] (M) *male scorpion*, or, as is said, *earwig*; (b) *ep.*, such as قُرْدُمَانٌ *quilted like a cuirass for war*, said of a *tunic* (IY): (11) [فِعْلِلَانٌ, which is rare in the language, (a) substantive (IY),] such as حِنْدِمَانٌ *Ḥindimān* (M), the name of a *clan*; (b) *ep.*, such as حِذْرِجَانٌ *short* (IY).

§. 400. The three [augments (IY)] are in (1) [فَعْوُلَانْ, substantive (IY)], such as عَبَوْثَرَانْ [283] (M), which is a *plant*; but we do not know فَعْوُلَانْ occur as an *ep.* (IY): (2) [فُعَيْلَانْ (IY),] such as عُرَيْقِصَانْ a *dial. var.* of عَرْقَصَانْ *melilot*, i. q. حَنْدَقُوقْ [398], and عَبَيْثَرَانْ a *dial var.* of عَبَوْثَرَانْ [above]; but we do not know فُعَيْلَانْ occur as an *ep.* (IY): (3) [فُعَالِلَآءْ, which is rare (IY),] such as جُحَادِبَآءْ [273] (M), a *kind of locust*, or, as is said, a *reptile like the chameleon* (IY): (4) [فَعْلَالَآءْ (IY),] such as بَرْنَاسَآءْ [273] (M), a *dial. var.* of بَرْنَسَآءْ [399] (IY): (5) [فُعْلُلَّانْ (IY),] such as عُقْرُبَّانْ (M), a *dial. var.* of عُقْرُبَانْ [274, 399] (IY).

CHAPTER XVII.

THE QUINQUELITERAL NOUN.

§ 401. The unaugmented *quin.* has (S, M, SH, IM) four formations (M, SH, IA, Aud) agreed upon (R), (1) فَعَلَّلٌ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as سَفَرْجَلٌ [245, 254] (S, M, SH, IA, Aud, A) and فَرَزْدَقٌ [245] (S, IY); (b) *ep.*, as شَمَرْدَلٌ (S, IY, A, Tsr) *tall* (A, Tsr), [or] *swift*, said of a *camel*, etc. (IY), and هَمَرْجَلٌ *swift* (S, IY, Jrb), as اَلنَّاقَةُ هَمَرْجَلَةٌ *The she-camel is swift* (IY): (2) فَعْلَلِلٌ (S, IY, IM), an *ep.* (S), as جَحْمَرِشٌ [245] (S, M, SH, IA, Aud, A), meaning, [as is said (Tsr),] *big*, said of a *viper*, but, as Sf says (A, Tsr), *aged*, said of a *woman* (IY, R, Jrb, A, Tsr); صَهْصَلِقٌ [245] (S, IY); and قَهْبَلِسٌ (S, Jrb, A, Tsr) *big* (Jrb, A, Tsr), said of a *woman* (A, Tsr): (a) it is said that (A, Tsr) فَعْلَلِلٌ occurs only as an *ep.* (IY, A, Tsr), and we do not know it occur as a substantive (S); but some say that قَهْبَلِسٌ is a substantive, meaning *gland of the penis* (A, Tsr) and [*man* (Sn)] *big in the gland of the penis* (A): (3) فُعَلِّلٌ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as قُدَعْمِلٌ (S, M, R,

IA, A) *paltry thing*, e. g. مَا عِنْدَهُ قُذَعْمِلٌ *There is not a rap in his possession*, i. e., شَيْءٌ, used only in negation (IY), whence مَا أَعْطَانِى قُذَعْمِلًا *He has not given me a doit*, i. e., شَيْءً (R, A); and خُبَعْثِنٌ *lion* (A, Tsr): (b) *ep.* (S, IY, A, Tsr), as قُذَعْمِلٌ (IY, SH, A, Tsr) *strong* (IY, R), *bulky* (Jrb, A, Tsr), said of a *camel* (IY, R, Jrb, A, Tsr), and *short*, *insignificant*, said of a *woman* (IY); and خُبَعْثِنٌ (S, IY, Jrb, A) *bulky*, said of a *camel*, or, as is said (A), *strong* (Jrb, A) *in make*, *big* (A): (4) فِعْلَلٌ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as قِرْطَعْبٌ (S, IY, SH, IA, Aud, A) *cloud*, as مَا فِى ٱلسَّمَآءِ قِرْطَعْبٌ *There is not a cloud on the sky*, or, says Th, a certain *animal* (IY, R), [or, say A, Jrb, and Kh,] *a* [*small* (Jrb), *paltry* (Tsr), *contemptible* (A, Tsr)] *thing* (Jrb, A, Tsr), as مَا عَلَيْهِ قِرْطَعْبَةٌ *He has not a rag upon him* (Tsr); and حِنْبَتْرٌ [677] (S, IY) *hardness*, *severity* (IY): (b) *ep.* (S, IY, A, Tsr), as جِرْدَحْلٌ (S, M, A, Tsr) *bulky* (IY, A, Tsr), *strong* (IY), said of a *camel* (A, Tsr). And IS mentions [a fifth formation (IY), فَعْلَلٌ, as (A)] هَنْدَلِعٌ [the name of (A)] a *herb* (IY, A): but S does not authorise it (A); while I think that it is a *quad.* (IY), its ن being [really (A)] *aug.* (IY, A), otherwise an unprecedented paradigm would result. And others add other

measures, not authorized by the majority, because extraordinary, and, in some cases, possibly augmented; so that we shall not prolong the discussion by mentioning them (Λ). The unaugmented *quin.* ought to have 192 formations, resulting from the multiplication of 48 [392] by the 4 states of the second ل: but the rest do not occur, on account of (Jrb, Sn) their heaviness (Jrb), [or] the [other] causes before mentioned [392] (Sn). Thus the aggregate of the measures agreed upon [in the unaugmented *n.*] is twenty (Aud), eleven in the *tril.* [368], five in the *quad.* [392], and four in the *quin.* [above] (Tsr). And such [*decl.* (A)] *ns.* [of Arabic origin (Aud)] as vary [from the paradigms mentioned (IA, Aud, A)] are attributable to (1) augmentation (IM), (a) at the beginning (Tsr), like مُنْطَلِقٌ [382] (Aud); (b) in the middle, like ظَرِيفٌ [374]; (c) in both places (Tsr), like مُحَرْنَجِمٌ [283, 291] (Aud); (d) at the end, like حُبْلَى [375] (Tsr): (2) deficiency (IM) of (a) a *rad.* (Aud), like يَدٌ (IA, Aud, A) and دَمٌ [719] (IA, A); (b) an *aug.*, like عُلَبِطٌ [392], *orig.* عُلَابِطٌ: (3) alteration of form, like the alteration of (a) فُعْلُلٌ into (*a*) فُعَلَلٌ, as جُحَنْدَبٌ [392]; (*b*) فِعْلُلٌ, as خِرْفِعٌ [392]: (b) فِعْلِلٌ into فِعْلُلٌ, as زِئْبِرٌ *nap of cloth* (Aud), *orig.* زِئْبِرٌ [392] (Tsr): (4) anomaly, like طَحْرِبَةٌ [392] (A). As for سَرَخْسُ *Sarakhs*,

[a *country* (Tsr)], and بَلَخْشٌ *balas ruby* [*a sort of jewel* (Tsr)], they are foreign (Aud), since, among the paradigms of the [unaugmented] *quad.*, there is none pronounced with Fatḥ of the first and second [letters] (Tsr). IM says in the Tashīl that whatever is excluded from these [twenty] paradigms is (1) anomalous: (2) augmented: (3) curtailed (A) of (a) its ف, like عِدَةٌ [699]; (b) its ع, like سَهْ [260, 667]; (c) its ل, like يَدٌ [above] (Sn): (4) a *quasi-p.* (A), like مَنْ [176] (Sn): (5) a *comp.* (A), like حَضْرَمَوْتُ [215] (Sn): (6) foreign (A), like بَلَخْشٌ [above], the name of a well-known *stone*: but he does not notice the last three here, because he is speaking of simple *decl.* Arabic *ns.*; and for this reason A objects only to the omission of the anomalous (Sn). The *sex.* has no *rad.* formation [below], because, being the double of the first *rad.* formation, [i. e., the *tril.*,] it would become like a *n.* compounded of two *trils.*, e. g. حَضْرَمَوْتُ [above] (IY). The augment in the *quin.* does not exceed one letter [368] (M), as though they avoided a multiplicity of *augs.*, because of the multiplicity of its letters (IY). The ى is added fifth in the *quin.*, the ، fifth, and the ا sixth (S). The augmented *quin.* has (M, SH) only (SH) five formations (M), its paradigms being (S, M) (1) فَعْلَلِيلٌ, (a) substantive (S, IY), such as خَنْدَرِيسٌ [253] (S, M, SH), according to most [below] (SH) meaning [*old*

(Jrb)] *wine* (IY, R, Jrb); and سَلْسَبِيلٌ [368] (S, IY), i. e., *milk wherein is no roughness* (IY), and *wine*, and *a fountain in Paradise* (KF): (b) *ep.*, such as عَلْطَمِيسٌ (S, IY) *young*, said of a *woman* (IY): (*a*) III says "according to most" [above] (R, Jrb), because most people say that the ن is *rad.*, in which case خَنْدَرِيسٌ is an augmented *quin.*; while some say that the ن is *aug.* (Jrb), خَنْدَرِيسٌ being said to be فَنْعَلِيلٌ (R), in which case it is an augmented *quad.* (R, Jrb): (*b*) the ن should rather be judged to be *rad.*, since بَرْقَعِيدٌ *Barḳa'īd* occurs, said of a *district* [*in Syria* (Bk)]; and دَرْدَبِيسٌ of *calamity*; and سَلْسَبِيلٌ [above]; and جَعْفَلِيقٌ [*big*, said of a *woman* (KF)]; and عَلْطَمِيسٌ [above]: (*c*) if III had said بَرْقَعِيدٌ instead of خَنْدَرِيسٌ, he would have been spared the trouble of saying "according to most", because بَرْقَعِيدٌ is فَعْلَلِيلٌ without dispute, since it contains none of the letters of اَلْيَوْمَ تَنْسَاهُ [369, 671], except the ى; but possibly he has not mentioned it because it is said to be foreign; whereas, if he had mentioned عَلْطَمِيسٌ or جَعْفَلِيقٌ, no objection could have been raised, because the *aug.* letter [681] is not prevalently *aug.* in its position in them (R): (2) فُعَلِّيلٌ, (a) substantive (S, IY), such as خُزَعْبِيلٌ (S, M, SH) *vain talking* (IY, R, Jrb) and *jesting* (IY, R); (b) *ep.*, such as قُذَعْمِيلٌ (S, IY), i. q.

قُذَعِمِلٌ, which we have explained [above] (IY): (3) فَعْلَلُولٌ (S, IY), such as عَضْرَفُوطٌ [368] (S, M, SH), *a* [*small* (R)] *reptile* (IY, R), said to be (IY) the [*male* (IY)] *lizard* (IY, Jrb); and [hence (M)] يَسْتَعُورُ *Yasta-'ūr* [674] (S, M), a *district in Al-Ḥijāz*, the ى at its beginning being *rad.* (IY); and قَرْطَبُوسٌ [below]; all of which are substantives (S): (4) فِعْلَلُولٌ (S, IY), which is rare, and is an *ep.* (S), such as قِرْطَبُوسٌ (S, M, SH) *calamity* (IY, R, Jrb), and *strong*, *big*, said of a *she-camel*, a *dial. var.* of قَرْطَبُوسٌ [253, 283] (R): (5) فَعَلَّلَى, which is rare (S, IY), such as قَبَعْثَرًى [272, 326, 368, 497, 673] (S, M, SH) *bulky* (IY, R), *strong* (R, Jrb), *having much fur* or *hair* (R), said of a *camel* (IY, R, Jrb), and ضَبَغْطَرًى [*strong* (IY)], both of which are *eps.* (S, IY): (a) the [final [IY)] ا [in them (IY)] is for (IY, R, Jrb) *multiplication of the word* (IY, Jrb), [and] *augmentation* (R), and *completion* (Jrb), *of the formation* (R, Jrb), as in كُمَّثْرًى *pear* (IY), like the ا of حِمَارٌ [374] (R), this being the meaning of Z's saying that "in قَبَعْثَرًى it is like the ا of كِتَابٌ" [673] (Jrb): not for *femininization*, because the word is pronounced with Tanwīn (IY, R, Jrb); and because the ة [of femininization (Jrb)] is affixed to it, as قَبَعْثَرَاةٌ [368] (R, Jrb): nor for *co-ordination*, because the *sex.* has no *rad.* formation [above], for it to be co-ordinated with (IY, R, Jrb).

[the ا of] بَاقِلَآءٌ allow its *rel. ns.* to be بَاقِلَاوِيٌّ and بَاقِلَآئِيٌّ, as the *rel. ns.* of حِرْبَآءٌ are حِرْبَاوِيٌّ and حِرْبَآئِيٌّ (D). But the Hamza of بَاقِلَآءٌ, being for femininization, must be converted into و; whereas the Hamza of عِلْبَآءٌ [and حِرْبَآءٌ], being a co-ordinative *aug.*, may be converted or left [304]: so says IBr (CD). And [similarly (CD)] اَلْحَلْوَانِيُّ *the Confectioner* [or اَلْحَلْوَائِيُّ (Dh)] is said of Shams alA'imma 'Abd Al'Azīz Ibn Aḥmad (Dh, CD) alBukhārī, the learned man of the East, *d.* 456 (Dh), which, IHrj says, is with a Hamza (CD). It is [said in the KF to be (CD)] a *rel. n.* from حَلَاوَةٌ *sweetness* or *sweetmeat* (Dh, KF, CD): but this is a blunder, because, if it were so, حَلَاوِيٌّ would be said [302]; and the truth is that it is a *rel. n.* from حَلْوَآءٌ *sweetmeat* (CD).

P. 1420, *l.* 7. Jahn prints رَضِيتُ (IY. 773, *l.* 22).

P. 1422, *ll.* 5-6. Ks was so called because he entered AlKūfa, and came to Ḥamza Ibn Ḥabīb azZayyāt, enveloped in a wrapper, whereupon Hamza said "Who will read?" and it was said to him "*The wearer of the wrapper*"; or, as is said, because he entered the holy land, *clad in a wrapper* (IKhn). See Part III, *p.* 24A—*l.* 7. Fr was so called, though he neither *manufactured furs*, nor *sold them*, because he كَانَ يَفْرِي اَلْكَلَامَ *used to trim the speech* (IKhn, MAB).

P. 1431, *ll.* 1-2. The "*fem.* qualified" is the *pl. orig.* qualified by the *num.*, which *pl.* remains *pl.* in ثَلٰثَةُ رِجَالٍ *three men*, but becomes *sing.* in عِشْرُونَ دِرْهَمًا *twenty dirhams*.

P. 1434, *l.* 4. I suppose مضاف in this passage of the Fk (*vol.* II, *p.* 281, *l.* 21) to be a misprint for موصوف, because "suppression of a *prc.*" would be obviously inappropriate here. See *p.* 1439, *l* 15; and *cf.* Wright's Arabic Grammar, *vol.* II, §. 106 (*c*). The word مضاف occurs, however, in MAd, *vol.* II, *p.* 289, *l.l.*; and perhaps may mean "*post.*" (properly مضاف اليه)—*l.* 12. So that أَمْثَال, being *prc.* to the *fem. pron.* هَا, which relates to الْحَسَنَة, becomes *fem.*

P. 1435, *l.* 20: AlJāmi' aṣ Ṣaghīr, on grammar (IIKh).

P. 1439, *l.* 10. By AlHuṭai'a (S).

P. 1442, *l.* 10. The Sh, *p.* 158, *l.* 3, has "of five kinds", including the *interrog.* كَمْ governed in the *gen.* [220, 224].

P 1444, *l.* 11. See *p.* 1429, *ll.* 14-16.

P. 1448, *l.* 5. The "three things" are the two members of the *comp. num.* and the *sp.*, which is like the *num.* in sense, being merely *expl.* of it, as is shown below in *ll.* 8-10; and, if it were *post.* to the *num.*, would be like an integral part of it in letter, as appears from *p.* 341, *ll.* 23—*ll.*

P. 1453, *ll.* 12-15. The argument of Fr seems to be that, if سِنِينَ in the reading of XVIII. 24, cited in *p.* 1451, *ll.* 17-18, were qualified, its *ep.* might be in the *pl.*, and therefore it may itself be in the *pl.*, since the qualified and its *ep.* are one thing—*l.* 16. The "first" opinion is that, in this reading, سِنِينَ is a *subst.*, not a *sp.*; and the argument of IY is that here سِنِينَ is not an *ep.*, like سُودًا, in which, as being an *appos.*, some latitude is permissible.

P. 1460, *l.l.* I have not come upon the name of its Rājiz (MN).

P. 1464, *l.* 6. I do not know the author of this Rajaz (AKB), who appears to be the "poet" alluded to by Lane in the second line of his article on ثَغْر (*p.* 338, *col.* 3).

P. 1466, *l.* 4. This verse follows the verse cited in §. 432 (Part II, *p.* 106, *l.* 3).

P. 1471, *ll.* 4-6. The Muslims are divided into seventy-three sects (Shr, pp. 2-3). But the tradition speaks of the *constituent parts*, or *elements, of faith*; not of the *sectarian divisions of the Faith*. For, in the SB (*vol.* I, p. 11), it continues وَٱلْحَيَآءُ شُعْبَةٌ مِنَ ٱلْإِيمَانِ *and modesty is a part of faith*—*l.* 13. Read ثَلٰثَةُ أَشْهُرٍ بَعْدَ —*l.* 14. The ث here mentioned is the ث of ثَلٰثَةٌ [above]—By "what resembles that" Z means the monograms prefixed to certain chapters of the Ḳur.

P. 1473, *ll.* 23-24. See *p.* 1502, *ll.* 7-8.

P. 1475, *ll.* 8-9. R is speaking of the *nums.* for 11, 21, etc, to 91.

P. 1477, *l.* 5. An Islāmī poet, under the Marwānī dynasty; and one of the Arab robbers (AKB).

P. 1478, *ll.* 13-14. Abú ʿUmar Ḥafṣ Ibn ʿUmar [alAzdī (KM, AAK)] adDūrī (KM, MINR, TKh, AAK), the Master of Reading (MINR, TKh) in AlʿIrāḳ (TKh), *b.* 150, at Dūr, a place near Baghdād (AAK); *d.* 246 (KM, MINR, AAK), at the age of 90 and odd years (MINR). Both AKB and the TKh have "Abû ʿAmr", which is wrong. Read "Abû ʿUmar". See

Part III, *p.* 21 A, *l.* 20 and *l.* 31; and *p.* 95 A, where other dates of death are given by IHjr and the TKh.

P. 1479, *l.* 20. The Bk (*p.* 696) and AhI (*p.* 97) have أَرْم —*l.* 21. *AlGhamrān* is the *dw.* of *AlGhamr*, a place in the territories of Asad (MI). He joins another place to *AlGhamr*, and then names it *AlGhamrān* (Bk).

P. 1485, *ll.* 5-11. This statement that both members of the *comp.* remain *uninfl.* agrees with the rule given in *p.* 813, *ll.* 22-25, that prefixion of the *art.* does not affect the uninflectedness of this *num.* In the 2nd *ed.* of Wright's Arabic Grammar (vol. I, §. 329, *rem.*), it was laid down, apparently as an invariable practice, that, with the *art.*, the first member became *decl*; and Lane (*p.* 349, *col.* 1) asserts, on his own authority, that "most" decline the first member when the *art.* is prefixed. But, in the 3rd *ed.* of Wright's work, this inflection of the first member is declared to be unusual; and Lane's assertion is at variance with what he afterwards states, on the authority of Jh.

P. 1487, *l.* 5. From the same poem as verses cited on *pp.* XIV, 1754, and 56A.

P. 1493, *ll.* 21-23. Here it is uncertain whether the suppressed unit be أَرْبَعَةٌ, in which case رَابِع is i.q. بَعْض; or ثَلْثَةٌ, in which case رَابِع is i.q. مُصَيِّر.

P. 1496, *l.* 4. And the meaning is *single-handed.*

P. 1497, *l.* 11. وَأُثَنَّى (D): وَمُثَنَّى (AKB).

P. 1498, *l.* 5. The ت of femininization is affixed to the *v.* in هَنَتْ because أَنْ الخ is i.q. مُلَاقَاةُ الْمَنَايَا إِيَّانَا.

P. 1502, *l.* 8. The reference is to *p.* 1328, *ll.* 21-25.

P. 1504, *l.* 10. Lane (p. 2253, *col.* 3) says " A 'Obeyd ", i.e., AUd ; but the Aud, A, and MN all have " Abû 'Ubaida ", i.e., AU.

P. 1508, *l.* 21. Mentioned by AFR, who does not assign it to its author (MN)—*l l.* I have not come upon the name of its author (MN).

P. 1509, *l.* 9. AlMughīra Ibn 'Abd Allāh, [or, says IKb in the Book of Poets, Ibn AlAswad, alAsadī, one of the Banû Asad Ibn Khuzaima, the celebrated poet and wine-bibber (AKB),] who received the cognomen " AlUḳaishir " because he was *very red-faced.* He lived a long life, having been born in heathenism (KA, AKB), and grown up in the beginning of AlIslām (KA) ; and is mentioned by IHjr among the Converts (AKB)—*ll.* 10-12 The author of the KA and others say that one day AlUḳaishir got drunk, and fell down, exposing his person, while his wife was looking at him. Then she laughed at him ; and, approaching him, chid him, saying " Art thou not ashamed, old man, to bring thyself to this state?" So he lifted his head towards her, and began to say تَقُولُ الخ (AKB)—*ll.* 16-20. The translation of the third verse, given at *p.* 16 A, *ll.* 1, 2; was made in ignorance of the context, and should be corrected in accordance with the rendering here given.

P. 1510, *l.* 13. Mentioned by Kl, who does not assign it to its author (MN).

P. 1515, *ll.* 21-23. It is often said to be regular, but only in the limited sense indicated by A at *p.* 1521, *ll.* 12-15.

P. 1517, *ll.* 16-17. The word "*wrongfully*" should be inserted after "*by main force*" in the translation of this verse given in §. 499 (Part III, *p.* 308, *ll.* 18-20). The IY (*p.* 803) gives أُفَيْلَا, a mistake of the editor, as appears from the rhymes shown in the Jsh. The verses found in Mb, *p.* 541, *ll.* 10-13, are apparently part of the same poem.

P. 1520, *ll.* 13-19. فُعْلَةٌ and فَعْلَةٌ denoting *position of the act* and فَعْلَةٌ denoting *superfluity* are *non-inf. ns.*

P. 1526, *l.* 18. Zj (A, *vol.* III, *p.* 32, *l.* 3): Zji (Aud, *p.* 127, *l.* 16). My MS copy of the Tsr has Zji; but the lithographed *ed.* gives Zj. Zji was a pupil of Zj.

P. 1527, *l.* 21. AlLahabī, one of the celebrated poets of the Banū Hāshim (KA). The account of him given in the KA shows him to have been contemporary with the Khalīfa 'Abd AlMalik Ibn Marwān (*r.* 65-86) and his sons and successors AlWalīd (*r.* 86-96) and Sulaimān (*r.* 96-99). After "Al'Abbās" insert "Ibn 'Utba".

P. 1540, *l.* 3. The reference is to *p.* 1544, *l.l.*—*l.* 14. By فُعْلَلٌ is meant "the unaugmented *quad.*"

P. 1541, *ll.* 6-7. Z cites it as by Ru'ba; but it is by Al'Ajjāj (IY)—*l.* 8. [AKB, *vol.* I, *p.* 244, says on a verse of the same metre and rhyme,] This verse is from a long iambic poem exceeding 80 verses, by Ru'ba Ibn Al'Ajjāj, reproaching his father..... And the cause of Ru'ba's reproaching his father is thus related by As:—Ru'ba says, I went out with my father, intending to visit [the court of the Khalīfa] Sulaimān Ibn 'Abd AlMalik; and,

When we had travelled part of the way, my father said to me "Shall thy father recite iambics, while thou art dumb?" I said "Then shall I recite?" He said "Yes." Then I recited an iambic poem. And, when he had heard it, he said to me "Be silent. God break thy teeth!" And, when we reached [the court of] Sulaimān, my father recited my iambics to him. Then he ordered ten thousand dirhams to be given to my father. And, when we came out from his presence, I said to my father "Dost thou keep me silent while thou recitest my iambics?" Then said he "Be silent, woe betide thee! For verily thou art the finest iambic poet of mankind." Then I besought him to give me a portion of what he had got by my poem; but he refused. So I cast him off. Then he said[Here follow four verses, the second of which ends with the hemistich in the text.] So I answered him with this iambic poem (AKB)—*l.* 9. سَرْهَفْتَهُ is *ep.* of a suppressed [word], supplied, indicated by the sentence (AAz), of which two totally different versions are given by IY and AAz, and another by AKB. The IY, L, and AKB all have مَا شِئْتَ مِنْ سِرْهَافٍ *with as much pampering as thou wilt* for وَأَيَّمَا سِرْهَافٍ *with what a pampering!*—*l.* 11. Read "Ibn"—*l.* 13. From the same poem as the verse in Part II, *p.* 122, *l.* 17—*l.* 15. Read "*have come*".

P. 1551, *l.* 12. This verse is of the Kāmil [metre], which the Arabs use as a pentameter anomalously; unless something has dropped out, the *o.f.* being, e.g., لَمْ يَتْرُكُوا مِنْ هَجْرِهِمْ لِعِظَامِهِ الخ *They have not left, from their desertion, flesh to his bones, etc.* (Sn).

P. 1552, *ll.* 18-19. From the same poem as the verse on *p.* 947.

P. 1553, *l.* 5. He had fallen into the hands of the [Harūrī (IY)] schismatics (IY, AAz), and been saved by God, on which he recited the verses (AAz)—*l.* 8. Read "infinitival".

P. 1555, *l.* 17. Read "(Jrb)"—*ll.* 21-22. See Md, *vol.* I, *p.* 344; and P, *vol.* I, *p.* 710.

P. 1557, *l.* 11. IKb says, in the Book of the Poets, Bishr Ibn Abī Khāzim was one of the Banū Asad, an ancient heathen [poet] (AKB)—*ll.* 11-12. Mb says (AKB), Aus was a prominent chief (Mb, AKB).

P. 1559, *l.* 3. Bk says (AKB), Tibrāk is a place in the abodes of the Banū Fak'as (Bk, AKB).

P. 1560, *l.* 4. "it" means تَلْعَابٌ.

P. 1561, *l.* 1. Lane (*p.* 2533, *col.* 1), on the authority of the *Tāj al'Arūs*, attributes this verse to 'Antara—*l.* 21. If, as is stated in *l.* 13, تَلْعَابٌ be considered a *non-inf. n.*, it should be translated *a game*.

P. 1565, *ll.* 2-3. "unrestrictedly" means "without regard to the presence or absence of the ŭ in the *inf. n.* of the unaugmented *tril. v.*"—*l.* 14. "unrestricted" here means "general", i. e., applicable to one or more (see *ll.* 23-25). *Cf. p.* 1566, *l.* 20; and *p.* 1568, *l.* 2. It is opposed to "limited", as explained in *p.* 1579, *ll.* 20-21—*l.* 18. "*tril.*" here means "unaugmented *tril.*"

P. 1566, *l.* 20. See Note on *p.* 1565, *l.* 14; and *cf. p.* 1567, *ll.* 8-10.

P. 1569, *l.* 5. *Orig.* رِكْبَتُهُ حَسَنَةٌ *His style of riding is beautiful*—*ll.* 8-9. I have inserted the negatives. The R (*p.* 67, *l.* 7) has وقد يكون الفعلة مرة والفعلة نوعا, where I read ولا الفعلة نوعا and و قد لا يكون الخ a correction required by the *exs.* In *l.* 9 read فِعْلَةٌ —*l.* 20. I have not come upon the name of its Rājiz (MN). Read تُنَزِّي in the first hemistich.

P. 1570, *ll.* 3-7. The 1st ى is *aug.*, while the 2nd is the ل of the *v.*; and it is clear from *p.* 1569, *l.* 14, and *p.* 1570, *ll.* 7-12, that IY's opinion is adopted by R.

P. 1574, *l.* 4. Read زَيْدٌ.

P. 1577, *l.* 3 and *ll.* 7-8. "this condition" is the replaceability of the *inf. n.* by the *v.* with أَنْ or مَا (*p.* 1574, *ll.* 14-22) —*l.* 12. I. e., the *op. inf. n.* generally is so renderable—*l.* 15. Read "*My*"—*l.* 17. I. e., where يَقُولُ is a *d. s.* like *etc.*—*ll.* 19-20. "the suppressed *v.*" is the *att.* كَانَ —*l.* 20. This "(b)" is the alternative to the "(a)" given at *p.* 1574, *l.* 16—*l.* 22. Read زُرَيْقٌ —*l.* 23. Read وَجِلٌ.

P. 1578, *l.* 5. This "soundest opinion" is that of IM (*p.* 1579, *l.* 23), in which he follows his master IY (*p.* 1578, *ll.* 15-20). It is disputed by many critical judges; and, among them, R (*p.* 1578, *l.* 20—*p.* 1579, *l.* 6), and, apparently, IHsh (*p.* 1576, *l.* 23—*p.* 1577, *l.* 1).

P. 1580, *l.* 1. I have not met with the name of its author (MN).

P. 1581, *l.* 4. Lane (*p.* 404, *col.* 2) gives AlA'shà as its author—*l.* 23. This is the *ex.* referred to by Lane under مَقِيلٌ (*p.* 2997, *col.* 3).

P. 1582, *l.* 5. One of the fifty verses of the Book of S, whose authors are not known (AKB)—*l.* 8. I have not met with the name of its author (MN)—*l.* 16. Read "*forenoon*"—*l.* 17. Read "*swooping*"—*l.* 19. Read أَنَى.

P. 1583, *l.* 8. Read "*Thee*)"—*l.* 22.—Read أَوَاه.

P. 1584, *ll.* Read "pronounced."

P. 1585, *l.* 6. He composed a number of glosses on the IM, one in four volumes, named *Waḳ' alKhaṣāṣa 'ala-lKhulāṣa* (HKh).

P. 1586, *l.* 11. After the text insert "IV. 147."

P. 1588, *l.* 16. By Labīd (S).

P. 1589, *l.* 10. Lane (*p.* 1084, *col.* 3), who asserts that مَرْبِع and مَصِيف are "evidently wrong", gives مِرْبَع *spring-rain* and مِصْيَف *summer-rain*, as also does Jahn (IY, *p.* 821, *l.* 2); but AKB says that the former are *ns.* of time, a *pre. n.* مَطَر being suppressed—*ll.* 4-15. The 1st and 3rd *exs.* here given by R are instances of the 4th state, where the *ag.* is not mentioned after the *post. obj.* (*p.* 1590, *ll.* 3-4); and the 2nd of the 2nd state, where the *ag.* is mentioned (*p.* 1589, *ll.* 15-19)—*l.* 19. I.e., this second state of the *pre. inf. n.*

P. 1590, *l.* 13. Jahn (IY, *p.* 821, *l.* 8) prints لَوْمَكَ إِيَّاىَ, which is plainly inconsistent with أَخَاكُمَا in the verse—*l.* 18. Read خُبْزٌ.

P. 1593, *l.* 3. *Dele* the comma before "Ibn"—*l.* 16. Insert "such apposition" after "but".

P. 1596, *l.* 22. From the same poem as verses cited on *pp.* 307, 510, and 1110.

P. 1597, *l.* 2. Read إِذْعَانٌ.

P. 1599, *l.* 11. "its fellow" means "the *prep.* and *gen.*"

P. 1602, *l.* 20. Cited by As, who does not assign it to its author (MN).

P. 1603, *ll.* 14-15. Governor of Makka (MDh). He was a noble (ID), a [prolific (AKB)] poet (ID, AKB). Yazīd had appointed him Governor of Makka; but Ibn AzZubair, who was then there, inhibited him [from exercising the office]; so that he ceased not to abide at home in retirement, on account of Ibn AzZubair, until the accession of 'Abd AlMalik Ibn Marwān, who made him Governor of Makka (AKB). Lane (*p.* 1741, *col.* 1) says "Ibn Khuld"; but all the authorities, Mb, ID, MDh, KA, MN, AKB, etc, have "Ibn Khālid."

P. 1604, *l.* 2. Read "(Sh, A)"—*l.* 16. The author of this verse is not known (MAd)—*l.* 21. I have not met with the name of its author (MAd). جِنَانٌ (Sh), *pred.* of أَنَّ (MAd): جِنَانًا (A), 2nd *obj.* of ثَوَّابٌ (Sn). But, in the latter version, أَنَّ

seems to have no *pred.*, because this is the last verse of the poem, according to AKB (*vol.* I, *p.* 109)—*l.* 22. Read "Ibn".

P. 1905, *l.* 18. Ibn Al'Ijl (BW). See the Additions and Corrections prefixed to the first Fasciculus of this Part. In my MS of the Tsr (*p.* 489, *l.* 12), and in the lithographed *ed.* of the same work, under the "Government of the Assimilate Epithet" he is mentioned as "Ibn Al'Ilj" (see *p.* 1677, *l.* 17).

P. 1607, *ll.* 6-7. The *continuity* in the assimilate *ep.* [348] is *subsistent*, and in the *aor.* is *innovative* (Sn, *vol.* II, *p.* 312, on Prothesis)—*ll.* 14-15. Read "the [unaugmented (III, Aud)]" —*l.* 16. The reference is to *p.* 1651, *l.* 23—*p.* 1652, *l.* 2.

P. 1608. *l.* 1. Read "[frequent (Aud), regular (IA),]"—*l.* 9. On the sense of "accidents", as here used, see the Note on Part II, *p.* 99, *l.* 6—*l.* 12. Read فَعْلَانُ —*l.* 15. Read مَرِيضٌ.

P. 1610, *ll.* 3-9. Thus III makes اِسْمُ ٱلْفَاعِلِ mean *The n. of*, i. e. (*on the measure*) *of, the* (*expression*) فَاعِلٌ; while R makes it mean *The n. of*, i. e. (*denotative*) *of, the doer*—*l.* 12. Read اِسْمٌ —*l.* 14. Read مُنْكَسِرٌ —*ibid.* Read مُتَدَحْرِجٌ —*ll.* 14-15. The two first are *quasi-pass.*; while the two last denote a *constitutional state of mind*, or *body*, not an *act*.

P. 1611, *l.* 15. Read وَ أَرْسَلْنَا —*l.* 17. Read الطَّوَائِحُ —*l.* 18. Read لِيَبْكَ يَزِيدُ.

P. 1612, *l.* 13. Read "it".

P. 1613, *l.* 15. *Dele* the ا immediately after زَيْدٌ —*l.l.* "measure" is here used in the sense explained and criticized on *p.* 1036, *l.* 4 and *ll.* 16-23.

P. 1614, *l.* 16. Read "as فَاعِلٌ had."

P. 1615, *ll.* 16-21. So in the Exposition of the Verses of S, and of the Verses of the *Jumal*, etc, except that in some MSS there is a slip of the pen, *vid.* suppression of the *pre. n.* from أَبُو أُمَيَّةَ, the correct way being to express it. Some blunder, saying that the ode is in praise of Musāfir Ibn Abī 'Amr. And more disgraceful than this is the saying of ISh that it is in praise of the Prophet. The name of Abū Umayya was [the same as] his surname. He died in heathenism (AKB).

P. 1616, *l.* 2. Read أَلْعَرْآءِ —*l.* 3. So says BD; but, in the Commentaries on the *Muḳarrab* and the *Juzūlīya* [Primer (HKh)], the author is said to be Abū Dhu'aib. The truth is that the verse is by ArRā'ī: so IHL distinctly declares (MN). On the *Muḳarrab* and the *Juzūlīya* see HKh, *vol.* VI, *pp.* 81, 88. IU composed a commentary on each—*l.* 4. Read "*Su'dā*"—*ibid.* Dumat alJandal, a place on the borders of Syria and Al'Irāḳ, seven stages from Damascus, and thirteen stages from AlMadīna (MN)—*l.* 11. He seems to mean that—

"The voice of the weeper

"Wails manhood in glory."

P. 1617, *ll.* 3-5. He compares the slender one to the new moon, and the plump one to the full moon (MN)—*l.* 10. الكَرْمَلَانِ

with Fatḥ of its initial, and quiescence of its second, *du.* of كَرْمَل, is a water belonging to some of Ṭayyi, who were the kinsfolk of Ḥātim (Bk). But the MI, Mk, MN, and AKB give it with Kasr, as in the text. Dieberici (IA, *p.* 215) prints الكِرْمَلِيْن; but the AKB and MKh say "with Fatḥ of the ل" —*ll.* 15-17. See *p.* 1619, *ll.* 14-17, and the Note thereon below.

P. 1618, *l.* 8. An Islāmī poet, under the Marwānī dynasty, and one of the rebels of the Arabs (AKB). Read "Sa'd"—*l.* 18. Read "alHudhalī". The verse comes next to the one cited on *pp.* 65, 620, the 1st hemistich of which ought to be قَدْ أُوبِيَتْ الخ, as gives in the Note on *p.* 65, *l.* 20. In Lane (*p.* 1836, *col.* 2, *l.* 3), for "*he*" read "*it*", meaning *the incessant lightning*.

P. 1619, *ll.* 14-17. But this AlLāḥiḳī was not trustworthy (MN). He was [Abû Yaḥyà (MN, Sn)] Abān Ibn 'Abd AlḤamīd Ibn Lāḥiḳ alLāḥiḳi, one of the poets of Hārūn arRashīd (AKB). He came to Baghdād, and attached himself to the Barāmika. He was the author of many eulogies on them; and he composed for them the Book of *Kalīla wa Dimna*, which is unique of its kind. He died in 200 (ITB).

P. 1620, *l.* 10. IAr, the collector of his *Dīwān*, says that 'Amr composed this ode on his sister Raiḥāna Bint Ma'dīkarib, who was mother of Duraid Ibn AṣṢimma. For AṣṢimma had made a raid upon the Banû Zubaid, and taken her captive; and 'Amr made several raids, but was unable to recapture her (AKB). It is said that Raiḥāna was the sister of Duraid Ibn AṣṢimma; and that 'Amr, being in love with her, made a raid upon her; and

then sought her in marriage from Duraid, who granted his suit (N, AKB). But this story has no foundation. The author of the KA has two stories about Raiḥāna, (1) that she was 'Amr's sister, whom AṢṢimma Ibn Bakr had taken captive: and (2) that she was his divorced wife, whom another man of the Banū Māzin Ibn Rabī'a had married; and this story is probably correct (AKB). See KA, *vol.* XIV, *p.* 33. I have abridged these two stories, which are told at much greater length in the AKB, as in the KA—*l.* 13. All 3 *eds.* of the R have فَاعِل instead of مُفَاعِل; and the two Indian *eds.* have حَبِيب instead of حَسِيب. The suggestion in Lane (*p.* 567, *col.* 1), that حَسِيبٌ is i. q. مُحْسِبٌ, refers to its secondary signification *sufficer*; not to its primary signification *caller to account*, in which it is i. q. مُحَاسِبٌ.

P. 1623, *ll.* 1-2. See XVII. 83. [1], at *p.* XXXIII, where زَهُوقٌ in the sense of *passing away* seems to be derived from زَهَقَ —*l.* 13. This verse comes next after the verse on *p.* 69 A, *l.* 9.

P. 1624, *l.* 3. From the same poem as the verse on *p.* 1004 —*ll.* 6-7. Dieterici (IA, *p.* 216) prints غُفُرٍ; but MKh says that غُفُرٍ and فُكُرٍ with two Ḍammas are *pls.* of غَفُورٌ and فَكُورٌ respectively—*l.* 9. The *eps.* in the verse are all governed in the *gen.*, because it is preceded by

يَأْوِي إِلَى مَنْجِلِسٍ بَادٍ مَكَارِمُهُمْ

لَا مُطْعِمِي ظَالِمٍ فِيهِمْ وَلَا ظُلُمِ

He repairs to an assembly whose noble deeds are apparent, not encouragers of a wrong-doer to desire, or *long for,* the wronging of *them, nor oppressors* (AKB). Derenbourg (S, *vol.* I, *p.* 47) prints them all in the *nom.*—*ibid.* Am says that أَبْدَان is *pl.* of بَدَنَة, which is the *she-camel kept for slaughter*; and IY follows him: but أَبْدَان has not been heard as *pl.* of بَدَنَة, the *pls.* of which are only بَدَنَات and بُدُن or بُدْن [238] (AKB)—*ibid.* مَخَامِيص is a 6th *ep.* of مَجْلِس; and is made *gen.* with Kasra, because it is *pre.* [17] (AKB). Broch (M, *p.* 100) and Jahn (IY, *p.* 829) both print مَخَامِيصَ —*ibid.* قَزَم [with Fatḥ of the ق and ز (AKB)], uniform in gender and number, because *orig.* an *inf. n.* [143] (IY, AKB). Derenbourg (S, *vol.* I, *p.* 47) prints قُزُم —*l.* 20. From the same poem as verses cited on *p.* 343 and *p.* 42 A—*ibid.* عَوَاقِد is made triptote by poetic license (IY). T, followed by Al'Ainī, says (AKB), The [correct] version is حُبُك الثِّيَاب *the strings of the clothes,* because the *waist-cloth* has no *strings* (T, MN, AKB).

P. 1625, *l.* 3. He makes أَوَالِفَا triptote by poetic license [18] (IY)—*ibid.* الْحَمِي with Fatḥ of the ح and Kasr of the م (MN). Broch (M, *p.* 100), Dieterici (IA, *p.* 215), and Lane (*p.* 637, *col.* 1), print الْحَمَى, Lane adding "[or rather it should be written الْحَمَا]"; and Wright's Arabic Grammar (*vol.* II, §. 242, *rem.*) had the same error in the 2nd *ed.* (*p.* 281), which has been corrected in the 3rd *ed.* (*p.* 382), and in the same author's *Opuscula Arabica* (*p.* 63). The rhymes are with Kasr, as shown in the MN (*vol.* III, *p.* 554).

P. 1629, *ll.* 16-17. The Fk (*vol.* II, *p.* 222) has "is to be a *v.*" The argument is that the *conj.*, being a *prop.*, must, when apparently a single word, as here, be a *v.*, not a *n.*, because the *v.* with its latent *ag.* is a *prop.*, while the *n.* with its latent *ag.*, if it have one, is not—*l.* 24. The Jsh makes this verse follow the verse by the same poet in Part III, *p.* 321.

P. 1631, *l.* 21. If IA, like Fk and others, holds that the conditions affect the government of the *acc.* only, not of the *nom.* (*pp.* 1635-7), then his words "the *nom.* and *acc.*" here mean "the *nom.* and *acc.* combined", i. e., "the *acc.* as well as the *nom.*"

P. 1632, *l.* 16. *Dele* the full stop after "*past*".

P. 1633, *l.* 5. *Dele* the full stop after "*past*".

P. 1635, *l.* 5. Read دِرْهَمًا.

P. 1637, *l.* 20. The expression used by IM is "immediately preceded by", not "supported upon": *cf.* Part III, *p.* 299, *l.* 16. His 3 Commentators, however, as well as IHsh in the Sh and KN, follow Z and IH in using the expression "supported upon," as at *p.* 78, *l.* 11—*l.* 21. IH makes the supports three, the subject, *interrog.*, and *neg.*; and includes the *inch.*, qualified, and *s. s.* under the common term "subject." IM makes the supports five, separating the qualified, under which he includes the *s. s.*, from the *inch.*; and adding the *voc. p.* And IHsh makes them four, adopting the same classification as IM, but rejecting the *voc. p.* Jm adds the conjunct أَلْ to the supports, including it under the "subject": but others hold that the *act. part.* conjoined with أَلْ

requires no support [315]; and, since we are discussing the conditions of the government of the anarthrous *act. part.*, I have omitted this addition as irrelevant.

P. 1638, *l.* 17. I have not come upon the name of its author (MN).

P. 1641, *l.* 3. Read مَالِئِي .

P. 1642, *l.* 6. Read ضَارِبًا .

P. 1645, *l.* 19. كَرَّارُ is in the *nom.*, coupled to عَرُوفٌ *very patient* in the preceding verse (AKB). Derenbourg (S, *vol.* I, *p.* 75) prints وَ كَرَّارٍ —*ibid.* This is the version of Fr; but, according to S, كَرَّارُ is *prc.* to خَلْفِ , while جَوَادَهُ is governed in the *acc.* [66] (AKB).

P. 1647, *l.* 17. The author of this verse is unknown (MN). This is one of the fifty verses of S whose authors are unknown (AKB). It is said to be by Jarīr (MN, N, AKB); or Jābir Ibn Ra'lān asSimbisī, Simbis being a clan of Ṭayyi (AKB); or Ta'abbaṭa Sharrà (N, AKB); or to be forged (AKB)—*l.* 18. Read "Sharrà".

P. 1649, *l.* 14. For the first "*act.*" read "*ant.*"

P. 1655, *l.* 12. Read بِهِ —*l.* 15. Read فَعِيلٌ —*l.* 17. Read عَقِيدٌ.

P. 1656, *l.* 6. After ذُهِبَ put a comma.

P. 1657, *l.* 4. Read "*pro-ag.*"—*l.* 17. Read مَضْرُوبٌ —*l.* 20. Read "*pro-ag.*"—*l.* 23. Here "being" is coupled to "relating" in the preceding line—*l.l.* before كَفَافًا insert "while"—*ibid.* Read مُعْلَمٌ.

P. 1658, *l.* 20. Before "put" insert "is".

P. 1659, *l.* 8. Read "requires", and after "for" put a comma.

P. 1660, *l.* 10. I have not come upon the name of its author —*l.* 28. Read دِرْهَمٍ —*l.l.* Read "i. e.,"

P. 1661, *l.* 6. Aṭṭaff, in the province of Al'Irāḳ, two leagues from AlBaṣra. Here is the place known as Karbalá, in which AlḤusain, son of 'Ali (peace be upon them!), was slain (Bk)—*l.l.* Read "(Sn)."

P. 1663, *ll.* 11-15. The *adv.* غَدًا *to-morrow* shows that *originating* is intended.

P. 1666, *l.* 21. Read "*incontinence*", and *dele* the full stop after "*urine*".

P. 1669, *l.* 12. Read "sense".

P. 1671, *l.* 3. Change the full stop after "(Jrb)" into a comma—*l.* 5. Read رَيَّانُ —*l.* 15. Put a comma after "quiescences."

P. 1675, *l.* 14. Read عَدْنٍ.

P. 1676, *l.* 4. Read الْأَبِ.

P. 1677, *l.* 19. Al'Ibādī. He died in the prison of AnNu'mān (ID).

P. 1678, *l.* 8. Here it is not allowable to govern أَبٌ in the *acc.* by means of a suppressed *op.* supported [as an *enunc.*] upon زَيْدٌ [as an *inch.*], and expounded by the *ep.* mentioned, which is distracted from [governing] it by governing وَجْهٌ in the *acc.* (Tsr). The *acc.* is correct in such as زَيْدًا أَنَا ضَارِبُهُ [62], because the government of زَيْدًا [in the *acc.*] by the ضَارِبٌ mentioned, if this were disengaged from the *pron.*, would be correct, since the *act. part.* may be preceded by the *acc.* governed by it: but [the *acc.*] is forbidden in such as وَجْهَ الْأَبِ زَيْدٌ حَسَنٌ, because the government of وَجْهَ [in the *acc.*] by حَسَنٌ, if this were disengaged from the *pron.*, would be incorrect, since the [assimilate] *ep.* may not be preceded by the *acc.* governed by it; and, since the government of وَجْهَ [in the *acc.*] by حَسَنٌ would not be correct, the exposition of the suppressed *op.* of وَجْهَ by حَسَنٌ would not be correct, because of the rule that what does not govern does not expound an *op.* (Sn, *vol.* III, *p.* 51).

P. 1679, *l.* 3. Read "(Tsr)]"—*l.* 16. Lane (*p.* 1190, *col.* 3.) translates this tradition "*verily a woman used to pour forth with blood*", making كَانَتْ الخ the *pred.* of إِنَّ; but the verbal clause is most probably an *ep.* of امْرَأَةٌ, because the latter is *indet.*—*l.* 23. After "*blood*" put a comma.

P. 1680, *l.* 3. After نَاصَاةٌ put a comma—*l.* 5. After "*girl*" put a comma—*l.* 8. Read هٰذَا —*l.* 14. By "it" is meant the *act. part.*, not the *obj.*

P. 1681, *l.* 6. Read "[i. e.,"

P. 1683, *l.* 5. I have not met with the name of its author (MN)—*l.* 15. Read "Dm"—*ll.* 18-19. The references are to نَوَالٌ in the second verse, and to مَا and كُلِّ مَا in the first and third—*l.* 20. In the *exs.* of the twelve sorts, I have put the connected into the *acc.*, except where the context requires the *nom.* or *gen.*, the object here being to exhibit the classification of the connected, not all the cases in which it may be governed by the assimilate *ep.* The possible constructions are fully detailed below.

P. 1684, *l.* 1. Its author is unknown (MN)—*l.* 19. Read

P. 1685, *l.* 9. I have not met with the name of its author—*l.* 10. After "body" put a comma.

P. 1686, *l.* 6. The reference is to *p.* 347, *l.* 19—*p.* 348, *l.* 7—*l.* 12. Read مَا تَحْتَ —*l.* 14. The A (*vol.* III, *p.* 57, *l.* 2) has الجميل, which seems to be a misprint. The *ep.* in الحَسَنُ has no ة, because, being made to govern وَجْهٌ in the *nom.*, it does not assume the *nom. pron.* of the qualified, which is *fem.*—*l.l.* After "*reg.*" insert "either".

P. 1687, *ll.* 1-2. Here the *ep.* itself does not assume such a *pron.*, because it governs in the *nom.* an explicit *n.*; while its *reg.* neither contains such a *pron.*, nor is *pre.* to a *n.* containing

such a *pron.*: so that the epithetic phrase contains no copula to connect it with its qualified; and therefore these constructions are bad—*l.* 3. *Dele* the semicolon after "(1)"—*l.* 12. For وجه read وَجهٌ —*l.* 15. I have not met with the name of its author (MN) —*l.* 23. Read "(Sn)]".

P. 1688, *l.* 3, *ex.* (1). Read اَلْوَجْهَ —*ex.* (2). Read اَلْأَبِ —*l.* 6, *ex.* (9). Read وَجْهِهِ —*l.* 7, *ex.* (10). Read حَسَنُ —*l.* 8, *ex.* (12). Read كُلِّ —*ex.* (13). Read إِنْفِهِ —*l.* 9, *ex.* (14). Read حَسَنُ —*l.* 13. After "involves" put a comma—*l.* 22. Read وَ نَأْخُذْ.

P. 1689, *l.* 5. After "(AKB)" put a comma—*l.* 11. Read "Ash Shammākh"—*l.* 12. Read جَارَتَا صَفًا —*l.* 13. For "*two*" read "*Two*".

P. 1690, *l.* 2. Read "Prophet,"—*l.* 3. After "last" put a comma—*l.* 13. After "good" put a comma—*l.l.* The Glossators having neglected to fix the references of the Table, and to expound its evidentiary verses, much confusion has fallen into it (Sn). I have been obliged to shift some of the lines in the Table, as printed in the A, *vol.* III, *p.* 65, in order to bring their indications into accord with "the detail mentioned" by A.

P. 1691, *col.* 1 (counting from the left of the page), opposite *ll.* 8—10 of *col.* 2. Read اَلْحَسَنُ —*col.* 2, *l.* 8. Read وَجْهُهُ —*l.* 13. Read نَوَالٌ —*col.* 6. For حَسَنٌ Read حَسَنٌ —*ibid.* Read اَلْوَجْنَةِ.

P. 1692, *l.* 5. Read "(AAZ)]"—*l.* 11. This verse comes next to the verse cited at *p.* 370, *l.* 17—*l.* 12. Read "MN"—*l.* 14. مُخَيَّسَةٌ is governed in the *acc.* by suppression of the *prep.*, *i.e.*, بِنُوقٍ مُخَيَّسَةٍ (EC)—*ibid.* Dele the comma after "*tushes*" —*l.* 18. Read "evidence"—*l.* 19. Read "Abû".

P. 1693, *l.* 2. Read "to [the evidence"—*l.* 3. Read وَجْهِهِ and وَجْهِ —*l.* 7. Read أَعَدَّهُ —*l.* 17. Read "Sn"—*l.* 19. Read سَبًّا.

P. 1694, *l.* 4. Read فَاقْصِدْ —*l.* 11. Read "(*b*)"—*l.* 20. I have followed Sn (*vol.* III, *p.* 66, *l.* 6) in substituting this for an *ex.* given by A, where the *ep.* is an أَفْعَلُ of superiority, not an assimilate *ep.*

P. 1695, *l.* 11. On the case of the *pron.* here attached to الْجَمِيلِ see § 113—*l.* 19. The 144 are obtained by multiplying the 3 pronominal *regs.* by their 2 missing members (sound and broken *pls*), by the 3 cases of the *ep.*, by the 8 numbers and genders of the *ep.*:—3×2×3×8=144.

P. 1696, *l.* 10. Ibn Ḍirār aḍ Ḍabbī (Tr), *k.* 66, with his son Ḥassān (T, IAth). Ḍirār Ibn 'Amr was [the chief of] the House of Ḍabba (IKb, ID). When Ḳabīṣa Ibn Ḍirār died, the chieftaincy of the Banû Ḍabba passed to [his nephew] Al Mundhir (Is), mentioned by Is among those who were living in the time of the Prophet, and who may have, though they are not reported to have, heard from him. Al Mundhir Ibn Ḥassān mentioned by ID (*p.* 200) as the *Mu'adhdhin* of 'Ubaid Allāh Ibn Ziyād

(as to whom see *p.* 127A), in the Cathedral Mosque at AlBaṣra, was of Asad Ibn Rabī'ā, not of Ḍabba. I subjoin the pedigree of our poet and some of his relations:—

Ḍirār Ibn ʿAmr aḍ Ḍabbī.

Ḥusain.	Ḳabīṣa.	Al Mundhir.	Ḥassān.
Zaid al Fawāris, (*p.* 99A).		Ḥassān. (*pp.* 623, 99A).	Al Mundhir, (*p.* 1696).
			Ḥassān.

P. 1697, *l.* 8. Read "YS"—*l.* 14. After "(Sn)]" put a comma—*l.* 18. 'Abd Allāh Ibn Zaid (IKb, IHjr, ITB, TKh), alJarmī [alBaṣrī (IHjr), of the Second Class of the Followers of AlBaṣra (ITB)], *d.* 104 (IKb, IAth, IHjr, ITB, TKh) or 105 (IKb) or 107 (IAth). The TKh has "Yazīd" for "Zaid". Read "Ḳilāba"—*l.* 21. I have not met with the name of its author (Jsh).

P. 1700, *ll.* 4—5. See Md, *vol.* II, *p.* 26, and P, *vol.* II, *p.* 224—*l.* 12. أَبَاض with Fatḥ of the Hamza (AKB). Jahn (IY, *p.* 847) and Dieterici (W, *p.* 53, *l.* 4) print إِبَاض —*l.* 14. Read "Abāḍ".

P. 1701, *l.* 6. Read الحَدِيد—*l.* 11. Its author is not named (Jsh)—*l.* 12. Read "*meet thee girt*"—*l.l.* After "*perverse*" put a comma.

P. 1702, *l.* 3. See Md, *vol.* I, *p.* 192, and P, *vol.* I, *p.* 392—*l.* 13. See Md, *vol.* II, *p.* 175, and P, *vol.* II, *p.* 567—*l.* 18. See Md, *vol.* 2, *p.* 74, and P, *vol.* I, *p.* 132.

P. 1703, *l.* 14 and *l.* 23. Read أَشْغَلُ —*l.* 23. See Md, *vol.* I, *p.* 332, and P, *vol.* I, *p.* 687.

P. 1704, *l.* 16. Read وَأَعَزُّ

P. 1706, *l.* 3. Read تَسْرًا وَهْيَ —*l.* 5. "*he*" is the 'Amr mentioned in the preceding verse, vid. 'Amr Ibn 'Adī Ibn Naṣr..... Ibn Numāra Ibn Lakhm, who was King of AlḤīra after his maternal uncle Jadhīma (AKB)—*l.* 17. Read "*Than*"—*l.* 18. Read "*excellent*".

P. 1707, *l.* 12. Read وَلَا عَيْبَ فِيهَا —*l.* 15. Read "*quick* one *is*".

P. 1708, *l.* 4. *Dele* the full stop after "whence"—*l.* 8. Read "*Yamānī*"—*l.* 10. I have not met with the name of its author (MN)—*l.* 14. Read وَأَخْبَثَ

P. 1709, *l.* 4. Read أَصُومَ —*l.* 5. Read "*Assuredly*"—*l.* 6. *Dele* "*of*".

P. 1711, *l.* 16. Read "alKarkara"—*l.* 18. This verse was found so difficult by F that he held it to be a medley of constructions (MN).

P. 1712, *l.* 9. For مِنْهُمْ read فِيهِمْ —*l.* 10. Put a comma at the end of the line—*l.* 15. Broch (M, *p.* 102, *l.* 15) and Jahn (IY, *p.* 849, *l.* 13) print فُضَلُ diptote, like أُخَرُ [18]. But أُخَرُ is diptote because it is supposed to be made to deviate from آخَرُ, not to be *pl.* of أُخْرَى (*p.* 37): whereas فُضَلُ is, by hypothesis,

pl. of فُضْلَى; and is therefore triptote, since there is nothing to make it diptote; though, in construction, its Tanwīn does not appear, because it is always either synarthrous or *poc.*

P. 1713, *l.* 2. Put a colon after "*another*"—*l.* 21. Read "MAd".

P. 1714, *l.* 4. Read "*Hind, is more*".

P. 1716, *l.* 6. So in the IA (*p.* 239) and MKh (*vol.* II, *p.* 55): but the phrase found in the Th (*p.* 2) is فَأَخْبَرْنَا بِأَفْصَحِهِنَّ *We have stated the most elegant of them.*

P. 1717, *l.* 15. Read "for that"—*l.* 18. The MKh (*vol.* II, *p.* 55) has أَحْسَنُ النَّاسِ مِنْ بَيْنِهِمْ—*l.* 19. Read حَسَنُهُمْ.

P. 1718, *l.* 2. After "Tsr" put a colon.

P. 1719, *l.* 2. From the same poem as a verse cited on *p.* 849—*l.* 3. After "al'Absī" put a comma—*ll.* 4-5. Read "(*than his fellow*)"—*l.* 13. The chief of AlAus in heathen times (ID). See *p.* 24A—*ibid.* After "AlJulāḥ" put a comma—*l.* 15. Read "*more fit* (*than any other*) *that thou shouldst sleep*"—*l.* 21. I have not met with the name of its author (MN).

P. 1720, *l.* 19. I have not met with any information about [the author of] the verse (AKB)—*l.* 20. Read "[*Be*".

P. 1721, *l.* 3. Read "AlYaman);"—*l.* 5. From the same poem as a verse on *p.* 600—*l.* 6. Read "Ḥassān".

P. 1722, *l.* 2. Read "it is (1)"—*l.* 3. Read "the BB(R)"—*l.* 4. Read "[the *fem.* (IY)]"—*l.* 15. Read "*orig.*"

P. 1723, *l.* 7. Read أُوَّلُ

P. 1724, *l.* 6. By Bashīr Ibn AnNikth (Lane, *p.* 2190, *col.* 2) —*l.* 8. Lane translates the second hemistich "*that dies away by being abandoned, and revives by being travelled,*" regarding it as qualifying عُوْدٍ *an old* (*road*) instead of عُوْدٌ *an old* (*camel*).

P. 1725, *l.* 4. Read "must"—*l.* 10. Read "Tanwīn".

P. 1726, *l.* 10. All three *eds.* of the R have قَبْلَ ذٰلِكَ *before* (*that*); but the context seems to require قَبْلَ عَامِكَ, since R is criticizing S's paraphrase mentioned above (*l.* 3)—*l.* 11. After "Ḍamm" put a full stop.

P. 1727, *l.* 16. Before "so" insert "is".

P. 1728, *l.* 11. Read "*whosoever*"—*l.* 16. Read أُخَرَ —*l.* 20. Read هِنْدٌ.

P. 1729, *l.* 2. After "AzZimmānī" put a comma—*l.* 6. From the same poem as the last verse cited in Part III, *p.* 331.

P. 1730, *l.* 6. From the same poem as the 3rd verse cited on *p.* 188—*l* 8. Read "Bashāma Ibn Ḥazn".

P. 1731, *l.* 14. Read "(IY)."—*l.* 17. This verse comes next to the verses cited near the top of *p.* 986—*l.* 22. Read "Hāni".

P. 1732, *l.* 16. Read بِالْأَكْثَرِ.

P. 1734, *ll.* 1—2. The context seemingly requires أَخُوكَ to be a *prepos. enunc.*—*l.* 12. Read "Fk), [e. g.] in".

P. 1735, *l.* 19. مِنْ is *red.* [499], and [with] أَيَّامٍ is [in the place of a *nom.* as] *sub.* of the Ḥijāzī مَا [38]; while أَحَبَّ is [in the *acc.* as] *pred.* of the latter [107], and الصَّوْمُ is in the *nom.* as *pro-ag.* of أَحَبَّ (MKh).

P. 1736, *l.* 12. Its author is not named (Jsh).

P. 1737, *ll.* 14—15. The Aud (*p.* 140) makes the *o. f.* مِنْ حُسْنِ ٱلْجَمِيلِ بِزَيْدٍ; while A (*vol.* III, *p.* 114) follows it, and similarly inserts مَحَبَّةٍ after مِنْ in the *o. f.* of the tradition (*ll.* 21—22). But I have omitted حُسْنِ and مَحَبَّةٍ in accordance with the recommendation of Sn, who points out that the comparison is between the *good behaviour*, or the *fasting*, and *itself*.

P. 1742, *l.* 1. The A (*vol.* III, *p.* 116, *l.l.*) has للدنيا; but the proper *prep.* is فِي (*p.* 1741, *l.* 13).

P. 1744, *ll.* 9—10. For "promotions" read "formations" —*l.* 12. The "*v.*" here should perhaps be "*inf. n.*", which is sometimes called فِعْلٌ (*p.* 1515, *l.* 20).

P. 1745, *l.* 1. Read "(*b*)".

P. 1747, *l.* 3 and *l.* 18. After "vid" put a full stop—*l.* 5. Ḥamza and Ks read with Kasr (B on xxii. 35)—*l.* 11. Ks reads فَيَحْلُّ with Ḍamm (B).

P. 1749, *l.l.* From the poem beginning with the verse cited near the bottom of *p.* 620 in Part III.

P. 1754, *l.* 17. From the same poem as verses cited on *pp.* xiv, 1487, and 56A.

P. 1759, *l.* 16. After "however" put a comma—*l.* 17. After "(BY)]" *dele* the comma.

P. 1761, *l.* 20. The quotation of A from the Tashīl does not mention the *rel. n* ; but Sn supplies the omission by his citation from the Dm here given.

P. 1762, *l.* 17. The poet is describing his horse.

P. 1763, *l.* 5. عِيل (A), with an undotted ع, and then a ى (Sn).

P. 1764, *l.* 3. After "*dispersed*" put a comma—*l.* 4. Read "(Jrb)"—*ll.* 14—15. These lines are proverbial: see Md, II, *vol.* I, *p.* 52, and P, *vol.* I, *p.* 97—*l.* 18. Read "*nice* (BS)"—*l.* 19. Read "(A)]"—*l.* 21. "the other" is AnNābigha adh Dhubyānī.

P. 1765, *l.* 13. ABZ adduces رِوًى مَآءٌ ; but this is a mistake, because رِوًى is an *inf. n.* used as an *ep.*, like رَجُلٌ رِضًى [143] (BS).

P. 1766, *l.* 11. Read "Ḍamma" in both places—*ll.* 14—15. alBaṣrī (MINR, BW), the Professor of Reading (MINR, KF, BW), and a Master in Arabic (BW). He was author of some anomalous readings (MINR, BW). His report [of tradition] is not relied upon, nor is he trustworthy (MINR). He died about 160 (BW). *Cf.* the Note on *p.* 701, *l.* 17 (*p.* 113A). ITB (*vol.* I, *p.* 249) mentions a Ka'nab as having died in 93, but gives

no particulars of him—*ll.* 16—17. Of the Third Class of Traditionists, *i. e.*, the Intermediate Class of Followers, like HB and Abû Bakr Muḥammad Ibn Sīrīn alAnṣārī, [their freedman (Nw),] alBaṣrī, *d.* 110 (IHjr), who was born two years before the end of the Khilāfa of ' Uthmān (Tr, IKhn, Nw), *r.* 24—35.

P. 1768, *l.* 18. Read شَهِيدٌ —*ll.* 22. Read "where عَضُدٌ is".

P. 1771, *l.l.* Jahn (IY, *p.* 868, *l.* 15) prints جَلْبَبَ instead of قَعْدَدَ, which is evidently required by the context.

P. 1772, *l.* 1. Jahn (IY, *p.* 868, *l.* 15) prints حَرُوجٌ instead of حَوْرَجٌ; but the former would be analogous to جَدْوَلٌ, not جَوْهَرٌ.

P. 1773, *l.* 4. After "*established*" put a comma—*l.* 16. Read يُفْعِلُ.

P. 1775, *l.* 6. Read "(IY)]" at the end of the line—*l.l.* عُلْيَبٌ (Bk, *p.* 664): عُلَيْبٌ (IY, *p.* 872, *l.* 13). If *masc.*, as a وَادٍ *valley*, it would not be diptote.

P. 1776, *l.* 6. *Dele* the bracket "]" after "as"—*l.l.* 14—15. Every delicate plant is خِرُوعٌ (TA)—*l.* 15. With an undotted د (Bk). Its final is a د (MI). Jahn (IY, *p.* 872, *ll.* 20, 21, prints عِتُورٌ with a ر —*ll.* 17—19. There is no فِعُولٌ in the language, other than it and خِرُوعٌ (Bk).—*l.* 18. After "measure" put a comma.

P. 1778, *l.* 21. The "*a*" in "*Ujārid*" should be marked as long, "*ā*".

P. 1779, *l.l.* Read "(Bk)]".

P. 1780, *l.* 19. Jahn (IY, *p.* 876, *l.* 22) gives اُلْعُلَّيْقَى, which is i. q. اُلْعُلَّيْقُ [384]; but this is not a *dim.*, as the context requires—*l.* 21. Broch (M, *p.* 106), Jahn (IY, *p.* 876, *ll.* 18, 23), and Lane (*p.* 2519, *col.* 3) give قَرْنَى, as though its ا denoted feminiinization; but IY distinctly declares that its ا is co-ordinative—*l.l.*—*p.* 1781, *l.* 2. Jahn (IY, *p.* 877, *l.* 2) gives سَبَنْتَى and سَبَنْدَى and عَفْرَنَى: but Lane (*p.* 1288, *col.* 3, and *p.* 1293, *col.* 1, and *p.* 2090, *cols.* 1 and 2) puts Tanwīn to all three, for a reason equally applicable to قَرَنْبًى, according to IY's statement that the ة of feminiinization is affixed to the latter. In § 677, Broch (M, *p.* 171) and Jahn (IY, *pp.* 1348, 1359) give عَفْرًى [253, 677] with Tanwīn.

P. 1781, *l.* 2. عَفْرًى is not strictly relevant here, because the two *augs.* in it are united after, not separated by, the ل—*l.* 5. Jh omits the *art.*, as also does R cited in § 272—*l.* 13. جَرَنْبَةٌ ought to be entered in § 374, as having only one augment, the ة not being taken into account [368, 381]—*l.* 14. Similarly جَرَبَّةٌ ought to be entered in § 375, like شَرَبَّةٌ.

P. 1783, *ll.* 9-10. *A gait like limping* (AZ).

P. 1784, *ll.* Read صَيَارِفُ.

P. 1785, *l.* 1. Read "[373]: (c) [فَنَاعِلُ —*l.* 2. Put a comma at the end of the line.

P. 1788, *l.* 10. The common form is خُيَلَآءُ [273]. R even says that سِيَرَآءُ is the only word of this measure (*p.* 1159, *ll.* 17—20).

P. 1789, *l* 6. Put a comma, instead of a full stop, after the second "(IY)"—*l.* 9. Broch (M, *p.* 106) prints السُّلْطَانُ, which seems more appropriate to this section, its measure being فُعْلَانُ with two *augs.* united after the ل; but this measure has been already mentioned under No. 9 in this section—*l.* 11. IY means the "second ط".

P. 1791, *l.* 9. Jahn (IY, *p.* 887, *l.* 11) prints إِجْرِيَّاء; but the context seems to require the abbreviated form, which is given in the S (*vol.* II, *p.* 345, *l.* 6), from which IY takes his *exs.*

P. 1792, *l.* 7. Read "(IY)] "—

l. 18. Before "[فَعِلَّانُ (IY),]" insert "(4)."

P. 1793, *l.* 4. Put a full stop, instead of a comma, at the end of the line—*l.* 6. For the second "one" read "are"—*l.* 11. Read "(b)"—*l.* 17. Read "of a *day* (IY): (4)"—*l.l.* Read "Fatḥ".

P. 1794, *l.* 4. After "*pl.*" put a comma—*l.* 6. Read "*shin-bone*"—*l.* 17. After "Th" *dele* the full stop.

P. 1795, *l.* 1. Read "(M)"—*l.* 5. For "and of" read "said of"—*l.* 10. In S, *vol.* II, *p.* 352, *l.* 15, for فَيْعَلَان read فَيْعِلَان —*ll.* 11-13. Apparently فُعْلَّانُ belongs to § 389, like فِعِلَّانُ and فَعَلَّانُ, its three augments being united after the ل: but the KF has "عُمَّدَانٌ *tall*, like جُلَّبَانٌ"; and perhaps therefore these lines should run "(14) [فُعَّلَانُ, (a) substantive, such as جُلَّبَانٌ *a kind of vetch*; (*b*) ep.,] such as عُمَّدَانٌ *tall* (M)", which would be quite

appropriate to the present section, since the "three augments," the second ع, and the ا and ن, are "dispersed, two united and one separate"—*l.* 13. Read "(IY),] such as"—*l.* 22. Read "or *eps.*, any".

P. 1797, *l.* 16. Read "is *quad.* only."

P. 1798, *l.* 3. Read "Ḍamm"—*l.* 8. Read "[above]"—*l.* 10. After "(A)" put a comma—*l.* 19. I. e., co-ordinative with فُعَلَّلٌ, which therefore must be an existing measure.

P. 1799, *l.* 16. The A (*vol.* iv, *p.* 304) has "and" instead of "since"; but Sn points out that "since" is more appropriate—*l.* 20. عَرْثَنٌ (A, *vol.* iv, *p.* 304, *l.* 27), with a three-dotted ث (Sn). But عَرْتَنٌ is given in the S (*vol.* II, *p.* 366, *l.* 16), the IY (*p.* 1349, *l.* 19), and Lane (*p.* 1995, *col.* 3), as also in the Jh and KF—*l.l.* *Pl.* of جَنْدَلٌ *stone*, as though the *place*, from the multitude of *stones*, in it, were, as it were, *stones*, as مَرَرْتُ بِقَاعٍ عَرْفَجٍ كُلُّهُ *I passed by a plain, (such that) all of it was (shrubs of the kind called)* عَرْفَج is said (R, *p.* 22, *ll.* 7—8).

P. 1800, *l.l.* Read "(M)."

P. 1801, *l.* 14. Read "*fem.*"—*l.* 19. Read "[392]".

P. 1802, *l.* 14. Before "as" insert "such" in both places.

P. 1804, *l.* 1. IY gives عَمَلٍ *a work*, instead of أَمْرٍ *an affair*, in both places.

P. 1805, *l.* 7. Jahn (IY, *p.* 898, *l.* 1) prints فَعَالِيلُ diptote; but this measure belongs to the *sing.*, not to the ultimate *pl.*; and,

as proper name of a measure (وَزْن) is *masc.*: so that there seems to be no ground for making it diptote; unless it be taken to be *fem.*, as proper name of a *fem.* (زِنَة)—*l.* 8. كَنَابِيلُ of course is diptote, being *fem.*, as proper name of a *lord* (أَرْض)—*ll.* 14—15. IY (*p.* 898, *ll.* 9—11), following S (*vol.* II, *p.* 367, *ll.* 17—18) says that فَعْلَوِيلٌ "occurs as a substantive rarely.....and does not occur as an *ep.*"; but I have omitted this as plainly at variance with his subsequent explanations of the two *exs.*, as عَظِيمُ ٱلرَّأْسِ and ضَخْمٌ respectively—*l.l.* Read فَعْلَلِيلٌ.

P. 1806, *l.* 21. ٱلْحِنْذِمَانُ (S, Jh, KF), *the collection*, or, [as is said (Jh),] *the band* (Jh, KF); or (KF) a name (S) [of] *a clan* (KF).

P. 1808, *l.* 16. In IY, *p.* 900, *l.* 13, for صِفَةٌ, I read إِلَّا صِفَةً, as in A, *vol.* iv, *p.* 305, *l.* 3, and Tsr, *p.* 811, *l.* 10, where S, *vol.* II, *p.* 374, *l.* 4, has أَسْمًا, which comes to the same thing—*l.* 20. In S, *vol.* II, *p.* 374, *l.* 5, I read فُعَلِّلٍ for فُعَلِلٍ, which seems to be a misprint.

P. 1810, *l.l.*—*p.* 1811, *l.* 1. A large old city, on the confines of Khurāsān, between Naisābūr and Marv, in the middle of the way (MI).

P. 1811, *ll.* 13—14. Because the augmented and the curtailed have been mentioned here by IM (*p.* 1810, *ll.* 11—20.)—*l.l.* After "[below] (SH)" put a comma.

P. 1812, *ll.* 1—2. In IY, *p.* 901, *l.* 3, for اللّيّن *smooth* I read اللبن *milk*, which is plainly required by the context, since IY calls the word a substantive, and is given in the KF (*p.* 737, *l.l.*)—*l.* 14. For "be" read "he"—*ll.* 19—22. By "the *aug.* letter" I suppose R to mean the ل, which is the 2nd letter in عَلْطَبِيس, and the 4th in جَعْفَلِيق, positions wherein the ل is not usually *aug.* [681].

P. 1813, *ll.* 5—6. يَسْتَعُور is [said by some to be] on the measure of يَقْتَعُول; but no other [word] of this formation occurs in the language. It is a place next to the stony ground of Al Madīna (Bk, MI), abounding in thorn-trees, desolate, remote, entered by hardly any one (Bk).